

MENTORING TOOLS FOR BEGINNING PREACHERS ENROLLED
IN THE EASTERN UNION BIBLE COLLEGE
IN COLUMBUS OHIO

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ABSTRACT

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My context is The Eastern Union Bible College in Columbus Ohio. The design for this model of ministry centers upon the development of a basic model of preaching at Eastern Union Bible College in Columbus Ohio. The project consisted of a series of classes and workshops. The research design was a pre- and post-test. A ten-question survey was used and, after analysis, it was determined that beginning sermon construction skills had been improved.

ACKNOWLEDGMENTS

I am indebted to the entire congregation of the Calvary Tremont Missionary Baptist Church of Columbus Ohio, especially Dorothy Vance; without their support, motivation, and consistent prayers, this would have been a more difficult journey.

I am very grateful to my peer associates in this doctoral group. Each one of them is a God-given gift and I know that my spiritual life has been much improved because of them. I am thankful for the life-long relationships that have been established because of our paths crossing.

I thank God for the two outstanding mentors, Dr. Ricky Wood and Dr. Terry Thomas. Without their guidance, encouragement, and enlightenment, the completion of this course and wonderful growth experience would have been more difficult.

I am very thankful to Dr. Gerald Saffo, Dr. Marvin Miller and Dr. Alfred Thompson for their dedication, time, and intellectual contributions they made to me during this entire doctoral pursuit. The many afternoons that we have spent together working diligently has paid off.

I am indebted to The Eastern Union Bible College, Dean Dr. Otha Gilyard and the preaching students for allowing me to utilize the Bible College as my context in this project. Without them, this would have been much more difficult and not as effective as it has been.

Three great men of ministry have made a gigantic impact on my ministry by the giving of their time, intellect and dedication. To Dr. Darryl Harriston, Dr. Jesse Wood and Dr.

Otha Gilyard. I shall strive to live up to their standards and be a blessing to other students who are striving to advance their ministries. I thank God for each one of them.

I want to thank my wife of twenty eight years, Deborah, my children Dorinda, Melinda, Garrett, Alyson, Brandi, and Bryce for their support and sacrifices during my many travels, days out of town, nights at the library and at home during the past two and one-half years. I am thankful to God for allowing us to share this together.

Finally, I want to thank God our Father, Jesus Christ His Son and God the Holy Spirit for empowering me and allowing me to obtain a life-long dream at the age of 63. I know for sure what Paul means when he says, "I can do all things through Jesus Christ our Lord."

DEDICATION

I want to dedicate this work to my parents, Geneva and Woodrow Hudson. My mother died when I was eighteen, but her encouragement from an early age has motivated me to continue my educational progress to this level. My father died when I was 55, but his love and encouragement have been my constant help.

INTRODUCTION

The context of this project is the Eastern Union Bible College located in Columbus Ohio. This Bible College was established on May 3, 1979 at the Mid-Year session held at the Pleasant Green Baptist Church of Portsmouth Ohio. I have been an instructor of homiletics for the past three years at the Bible College. My experience there has revealed that a basic handbook for beginning preachers is needed.

Chapter One of this document gives the reader a basic understanding of the location of the project, the foundation of the ministry that led to the project, and the application of the ministry model of the project.

Chapter Two addresses the relevant research by well-known writers that was utilized in the development of this model of sermon structure. The great amount of material available was encouraging because it underlined the importance of this type of information.

Chapter Three explains the biblical, theological, and historical foundations that this model of ministry is built upon. It also provides some answers regarding the necessity of all preachers being prepared.

Chapter Four describes the methodology and design of the model that was used in the field experience. It also provides information about research methodologies and why this model was used.

Chapter Five documents the field experience. Answers are found there concerning implementation, data collection, evaluation, and the final results of the model.

Chapter Six presents the writer's reflections concerning the project, along with summary statements of future implications and use for the preaching community.

CHAPTER ONE

MINISTRY FORMS

Location of Ministry

My move to Columbus Ohio was at the age of 4. Therefore, the majority of my values, ethics, and goals were established here during my foundational and growth years. Columbus has always been an excellent place to raise a family because of financial availability, adequate housing, and the many opportunities for education and recreation. My religious background was formed at Bethany Baptist Church and Triedstone Missionary Baptist Church. I was given much exposure to leadership positions, which has helped me throughout my life. I was a leader in social functions, sports, education, and my local church, all of which God provided as tools to prepare me to serve him in ministry. Isaiah 49:1 reads: “Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.”¹

Foundation of the Ministry

The leadership positions also made available many secular and religious teaching opportunities. The most influential secular position was with Marathon Oil Company as

¹ Frank Charles Thompson, *The Thompson Chain-Reference Bible* (Indianapolis, IN: B. B. Kirkbride Bible Company).

the manager of terminals and transportation. God placed me there to ultimately manage a 15 million dollar facility and an annual budget of over 2 million dollars. I also had the responsibility of hiring all employees within the facility and training them for future promotions. God allowed me to develop for leadership more Afro-American managers than anyone else in the company's history. Along with that came educational and financial opportunities for those employees that would affect their families and generations to come. In the religious field, because God allowed me to pastor at New Hope Baptist in Hillsboro Ohio and Calvary Tremont Baptist church of Columbus Ohio, I have been blessed to teach bible studies, preach every Lord's Day, teach seminars, conduct workshops and develop the people of God. It is monumentally important that we teach the Word of God to our youth because it will carry them until God calls them home.

Deuteronomy 6:7 records "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."² That commandment has continually motivated me to substantially include the youth of the congregation in learning the Word, leading worship experiences, and developing the skills of follow-ship and leadership.

² Ibid.

Application of the Ministry

It has been a labor of love to be a teacher of homiletics at Eastern Union Bible College. For the past two years, those classes have been used to train and develop beginning preachers on ethics, conduct, and sermon construction and delivery. It has been rewarding to see the development and growth of these student preachers from stumbling, stammering students into eloquent and able proclaimers of the Word.

As pastor of two churches and past moderator of The Eastern Union Missionary Baptist Association, God has placed me into a position to help not only beginning preachers, but also preacher/pastors who have been wounded while serving in their ministry. Every year God presents opportunities to meet individually with discouraged ministers to pray with them, listen to them, and encourage them to return to serving God with a renewed commitment. In many cases, I utilize these opportunities to help them to obtain pulpit dates to preach, teach, and do seminars that allow them to apply their spiritual gifts. Doing this also encourages them and rebuilds their confidence in their call to serve.

These young men and these experienced men all come seeking help and advice in one way or another. I liken this to when Jesus commanded Peter to feed his sheep; the objective is to strengthen them with the word of God and, in turn, they are to do the same thing for others. What I have discovered over the years is that a structured agenda is needed to build confidence, ability, and even a new desire. When building a car or when a piece of furniture is going to be rebuilt, there must be a systematic method applied; the same methodology applies to beginning ministers, and teachers of the Word. Therefore, I

firmly believe that a book is needed to provide a basic course of instruction structured for those who have not been exposed to an institution of higher learning and those who have not had extensive exposure to preaching and teaching opportunities. This can be facilitated by past and present experience, counsel with seasoned ministers, and basic written instructions for the proclamation of the word of God. Because of my own past experiences, present exposure, and the Spirit of God, this is my task.

CHAPTER TWO

THE STATE OF THE ART IN THE MINISTRY MODEL

There is a significant body of available material on preaching for trained individuals, such as *Creative Preaching and Oral Writing* by Richard Carl Hoefler, *How Shall They Preach* by Gardner C. Taylor, *The Certain Sound of the Trumpet* by Samuel D. Proctor, *Expository Preaching Without Notes* and *Sermons Preached Without Notes* by Charles W. Koller, and *Biographical Preaching for Today* by Andrew W. Blackwood. It was difficult to narrow the focus for the model of ministry because of the wide variety of writing styles and sermon construction models. Some valuable examples may have been overlooked or even undiscovered but much prayer and effort was put into this model.

Olin P. Moid, in *The Sacred Art Of Preaching and Theology in the African American Tradition* writes a practical book that is both basic and scholarly at the same time. He writes in such a way that all can understand the goal of his book, which is to help "all preachers become better preachers. "¹

We find in life that some things last longer than others. We also learn that some things get better with age and the more we use them, the better they get. In his book, *Black Preaching The Recovery of A Powerful Art*,² Henry H. Mitchell combines two

¹ Olin P. Moid, *The Sacred Art of Preaching and Theology in the African American Tradition* (Valley Forge, PA: Judson Press, 1995).

² Henry H. Mitchell, *Black Preaching The Recovery of a Powerful Art* (Nashville, TN: Abingdon Press, 1990).

previous works: *Black Preaching* which was published in 1970 and *The Recovery of Preaching* which was published in 1977. The former was an expansion of three chapters from a Masters thesis in linguistics; the latter was from the Lyman Beecher Lectures delivered at Yale University in 1974. The combination provides a great mentoring model that will be useful for a lifetime. The book gives a basic and clear view that both educated and uneducated preachers have their place in the vineyard. It also gives an excellent presentation of Black preaching from the past to the present.

Samuel K. Roberts in his book *Born To Preach Essays in Honor of The Ministry of Henry & Ella Mitchell*,³ honors the life-long work that Henry and Ella Mitchell have done in the body of Christ. The Mitchell's present to all an example of what can happen when a life is truly dedicated to the Lord.

Paul Scott Wilson in his book *The Practice of Preaching*⁴ gives an excellent outline of procedures to follow that enable both new and seasoned preachers to improve the effectiveness of their sermons. With his love for preaching, Wilson gives a uniqueness that everyone can understand. There are many concise examples that can be utilized.

In the book written by Craig K. Sealey, *After This Manner Pray Ye*,⁵ the author points out the need for all preachers, pastors and people of God to have a prayer life that will bless them and whatever they are doing in the vineyard for the Lord. He suggests a pattern of prayer that can be followed as a prayer pattern for life. There is no doubt that,

³ Samuel K. Roberts, *Born To Preach: Essays In Honor Of The Ministry Of Henry & Ella Mitchell* (Valley Forge, PA: Judson Press, 2000).

⁴ Paul Scott Wilson, *The Practice of Preaching* (Nashville, TN: Abingdon Press, 1995).

⁵ Craig K. Sealey, *After This Manner Pray Ye* (Belleville, Ontario, Canada: Essence Publishing, 2000).

for all preachers, their prayer life is vastly important; for the beginning preacher, it is paramount.

Samuel Proctor, in *My Moral Odyssey*,⁶ writes in a very refreshing and revealing way about his life journey leading to and including his proclamation of God's word. This book suggests to us that we are not unusual in our call to the work of ministry.

In dealing with the call to the pastoral ministry, two giants team up. In their book, *We Have This Ministry, The Heart of the Pastor's Vocation*,⁷ Samuel D. Proctor and Gardner C. Taylor share their thoughts on what it means and takes to be a pastor. They provide insight from much experience on the what's and the why's of ministry. Experience is one of the greatest teachers from which all should benefit.

One of the great expository preachers of our time is John MacArthur Jr. In his book, *Rediscovering Expository Preaching Balancing The Science and Art of Biblical Exposition*,⁸ McArthur includes a number of different approaches to preaching; he does this by utilizing some of his peers at The Master's Seminary who have a solid grasp on preaching principles. It is an excellent book for reading, reviewing and molding preaching practices.

In the book, *The Sermon Dancing The Edge of Mystery*,⁹ Eugene L. Lowry states that it "seems to me that if first we attempt to fashion a working definition of what we

⁶ Samuel D. Proctor, *My Moral Odyssey* (Valley Forge, PA: Judson Press, 1989).

⁷ Samuel D. Proctor and Gardner C. Taylor, with Gary V. Simpson, *We Have This Ministry—The Heart of the Pastor's Vocation* (Valley Forge, PA: Judson Press, 1996).

⁸ John MacArthur, Jr., *Rediscovering Expository Preaching Balancing The Science and Art of Biblical Exposition* (Dallas, TX: Word Publishing, 1992).

⁹ Eugene L. Lowry, *The Sermon Dancing The Edge of Mystery* (Nashville, TN: Abingdon Press, 1997).

think is a sermon's appropriate goal or purpose, then we will better be able to imagine content and language appropriate to the act and art of preaching."¹⁰ So many times untrained preachers have no goal other than to preach a message, not knowing or thinking about the appropriateness of their sermon. Thomas G. Long in his book *The Witness of Preaching*,¹¹ suggests:

It is true of course that some preachers have a rare measure of talents and charisma and are readily identified as "naturals" and are extraordinarily gifted, but it would be wrong for the rest of us to envy them and theologically shortsighted to set them up as the standard of effective preaching. The church is blessed by the occasional preacher of exceptional ability, but the church is nourished most of all by the kind of careful, responsible, and faithful preaching that falls within the range of most of us. Such preaching requires, study, practice and hard work, but this does not mean that preaching is merely a matter of acquired technique.¹²

It is very difficult for non-graduate-called individuals to reach the heights of the great institutional black churches, such as Shiloh Baptist Church of Columbus, Ohio where the noted preacher Dr. Otha Gilyard now serves as pastor; Mt. Olivet Baptist Church of Columbus, Ohio where the gifted pastor is Dr. Charles E. Booth; First Baptist West of Charlotte, North Carolina where the esteemed pastor is Dr. Ricky Woods; or the historical Bethany Baptist Church of New York where Dr. William Augustus Jones serves. Dr. Samuel D. Proctor points out a number of gifted educated preachers stating:

Anyone who heard Howard Thurman, Elton Trueblood, Martin Luther King, Jr.; Harry Emerson Fosdick; and Joseph Jackson would know how varied great preachers can be in style, content and method of sermon building. Anyone today who hears Prathia Wynn, Earnest Campbell, Calvin Butts, William Coffin, William Watley,

¹⁰ Ibid., 47.

¹¹ Thomas G. Long, *The Witness of Preaching* (Louisville, KY: Westminster/John Knox Press, 1989), 44.

¹² Ibid.

John Killinger, Otis Moss, John Bryant, H. Beecher Hicks, Leonard Sweet, Charles Booth, Wyatt Walker, David Buttrick, William Willimon, William A. Jones, Charles Smith, Fred Craddock, Gardner Taylor, Jeremiah Wright, William Wiseman, William Epps, or James Forbes appreciates their individual differences in preaching.”¹³

For those preachers without education, it is extremely difficult to reach such celebrated status and pulpits. Nevertheless, there are gifted preachers who pastor churches not as celebrated, yet thrill the congregations to their souls Sunday after Sunday. They are God's trumpeters proclaiming His word with power and authority, such as Rev. Stephen Sullivan of Gethsemane Baptist Church in Cleveland, Ohio and Rev. Michael Reeves of Corinthian Baptist Church of Columbus, Ohio. But In every state of our union, in every county of every state, in metropolitan cities and the smallest towns, there are untold numbers of preachers and pastors, experienced and inexperienced, struggling to do the best they can to proclaim the unreachable riches of the gospel of Jesus Christ. In most cases uncelebrated and in many cases uneducated but faithful still are those who might be called the foot soldiers of our Lord.

The Preparation Of The Preacher

There is no doubt for any person called by God that the highest calling in the world is to be called to preach or teach the Word of God. This calling is higher than that of the President of the United States, higher than the reign of any king in the world, and higher than any responsibility in the secular world. The only one who can call someone to a position of that much responsibility is God himself. God has called people of various stations in life to preach His Word. He called Noah the ark-builder into his service

¹³ Samuel D. Proctor, *The Certain Sound of the Trumpet, Crafting a Sermon of Authority* (Valley Forge, PA: Judson Press, 1994).

(Gen.6:13), He called Abram from the land of Ur of the Chaldees to preach for him; God called Moses to witness a bush that burned but would not burn up and become his leader-servant. He called Amos from among the herdsmen in the fields (Amos 1:1) to proclaim his word; Paul received his call on the road to Damascus to be an evangelist missionary (Acts 9:4). The highly educated and the highly uneducated, plus all stations in between, have been subject to the call of God. The preparation of the called man or woman is the ultimate business of the caller, but the one called has the option, in addition to answering the call to preach, to prepare themselves to give the best service under the circumstances.

There are many ways available for those who proclaim the Word to prepare and better themselves. The number of seminars and conventions for teaching and preaching are on the increase. Many have been around for years, such as the E. K. Bailey Conference on Expository Preaching, The Moody Bible Institute, the T. D. Jakes Men & Women conferences, The Hampton Institute Conference, the Oswald G. Smith Preaching Convocation, and many more that start every year. In all of these, a variety of educational and exposure levels are very apparent. The Columbus Baptist Pastors Conference in Columbus, Ohio has utilized a pastor's retreat for many years to further educate, motivate, and provide a place of fellowship to strengthen pastors. Books on the art and craft of preaching are plentiful, well written and, when utilized, will sharpen the skills of the man or woman of God. One wonderful book of instruction was published in the late 1800's and is now in its fourth edition; "The first edition of Broadus's *Preparation and Delivery of Sermons* was published in 1870. In 1897 it was revised by Dr. E. C. Dargan, student of

Dr. Broadus and his successor as professor in the Department of Homiletics at Louisville.”¹⁴

The fact that the book is in its fourth edition is proof enough of the excellent quality of writing and instruction that it presents. Dr. Samuel D. Proctor states:

“A preacher is called by God, set apart, and acknowledged by the church as God’s special agent. Some of the most moving words ever written are those describing the call of Moses, Joshua, Samuel, Elisha, Saul of Tarsus, Augustine, and John Wesley.”¹⁵

It not only takes the call of God for a man or woman to preach the Word of God, it also includes the call for preachers to prepare themselves to preach. God certainly would not call preachers to proclaim his Word without giving them the necessary gifts. Dr. Jerry Vines writes: “I believe God gives to those He calls the necessary gifts to preach, and He expects the man He calls to prepare himself as best he can. In one sense, that preparation involves a man’s lifetime; men prepare sermons; God prepares men. But also included is the matter of preparing sermons.”

It is this writer’s belief that all men and women must prepare themselves by some methodical and systematic method to better serve in their call to the ministry.

One of the many things that newly called preachers must do is to think in a way that they have never done before. Yes, we all have colorful minds that think about many different things a thousand times a day, but preaching demands a different thought process. The preaching thought process must be confined to the biblical text and relate to what the text is saying. Haddon W. Robinson states:

¹⁴ John A. Broadus *On the Preparation and Delivery of Sermons* (New York: Harper & Row, Publishers).

¹⁵ Proctor, *Certain Sound of the Trumpet*, 6.

Thinking is difficult, but it stands as the essential work of the preacher. Let there be no mistake about the nature of the task. It is often slow, discouraging, overwhelming, but when God calls men to preach, He calls them to love him with their minds. God deserves that kind of love and so do the people to whom we minister. On a cold, gloomy morning a preacher worked on his sermon from breakfast until noon with little to show for his labor. Impatiently he laid down his pen and looked disconsolately out the window, feeling sorry for himself because his sermons came so slowly. Then there flashed into his mind a thought that had profound effect on his later ministry: your fellow Christians will spend far more time on this sermon than you will. They will come from a hundred homes. They will travel a thousand miles in the aggregate to be in the service. They will spend three hundred hours participating in the worship and listening to what you have to say. Don't complain about the hours you are spending in preparation and the agony you experience. The people deserve all you can give them.

This thinking process does not come naturally. We want things to happen quickly and sermon work does not happen quickly. I once asked Dr. E. A. Parham in a preaching class at Eastern Union Bible College how long it took him to write a sermon. He answered that it took a lifetime. It took me a few years to fully understand his answer. In the same manner, the newly called preacher must be taught to think objectively about sermon preparation. It takes a long time. The newly called preacher has seen many examples in the pulpit. They have no idea how many hours, days, weeks, months, and years that the one standing there has labored over scraps of paper, books, and bibles to preach as they do. It takes time and that has to be explained in very basic terms for them to understand that. Many of them believe that, because God has called them, God will fill them with the Word to be preached at the proper time. When first acknowledging the call, we all have men or women in our minds who we would love to preach like. If I could have, I would have been a copy of E. K. Bailey, Charles Booth, Caesar Clark, Jerome H. Ross, A. L. Paterson and Samuel D. Proctor all rolled into one. One of the ways preachers have developed over the

years without formal training is by observing and hearing other preachers preach. Henry H. Mitchell writes:

One of the most intriguing questions about black preaching is, how did the early preachers manage to learn how to preach at all, let alone so well? Fully trained Black pastors today stand in sincere awe of the sermon of an illiterate “uncle Pompey” (see pp. 34-35) whose preaching was well recalled seventy years later. One has to wonder if any of what we preach in the 1990s will ever last so long or speak so relevantly to the needs of oppressed people. The most obvious answer is that Black preachers have always served a kind of apprenticeship, sometimes formal but more often informal, under a known master of the craft of preaching.¹⁶

So, the question comes to mind who would be a good mentor for the newly called preacher? The answer is, of course, not everyone. Haddon Robinson says:

Whom should a homiletiician study? Certainly not every preacher. There are duffers in the pulpit as well as on the golf course, and to discover how to do something well, we usually study those who are effective in what they do. Yet well-known pulpitiuers who write, “How I do it” books reveal as many variations in procedure as there are authors. More baffling perhaps are the non-methods supposedly used by some effective preachers. These ministers who “speak from a full heart” or “share” sometimes insist that while they have abandoned the rules, their sermons still hit the target. Such preaching has to be reckoned with. As professional skills go, sermon construction ranks among the most inexact when compared, say, with cooking spaghetti, removing an appendix, or flying an airplane.

The newly called preacher must be helped to understand that they must, first of all, be the best they can be themselves. The dean of Afro-American preachers, Gardner C. Taylor, writes:

From where do sermons come? There are perhaps few preachers who have not pondered this question, sometimes in quiet reflection and sometimes in desperate anguish when the vision tarries and Sunday morning does not. Piety replies to such a question by saying quickly those sermons come, of course, from God. This is the

¹⁶ Mitchell, *Black Preaching*, 39.

truest, easiest and, maybe, the most misleading answer imaginable. One says that it is misleading because there may be in this answer a subtle temptation to us to shirk our responsibility for preparation. Alexander McLaren spoke for many an earnest preacher when he said, “it is hard to strike the right mean between trust and negligence, and I am sometimes afraid that I may shirk responsibility and omit doing my part on the plea of leaving God to order our ways.” The heart of the preacher’s dilemma is how to trust God wholly and at the same time to prepare diligently.¹⁷

Dr. Mack King Carter writes in the foreword of *The Bold Preacher Preaches* by

Johnny K. Bryant:

The one who would preach in any era is required to be authentic. The prophet of God must love people, but he or she must love God more. The preacher must never be guilty of “bread-box” homiletics. He must not build his sermons based on polls, nor public opinion. The one who preaches has a higher authority, namely Jesus of Nazareth. If the preacher has a higher authority, God will sustain him. The modern preacher who is faithful to his Lord is a descendant of the biblical prophets. He is ensnared by “thus saith the Lord.” This preacher is a bold preacher, who has vast ecclesiastical experience in handling sacred writ.¹⁸

They must discover the preacher who abides within themselves. Everyone called has the potential to preach God’s Word. If that were not the case, God would not have called them. Samuel Proctor writes in his wonderful book, *My Moral Odyssey*:

One of the first questions that I can remember asking my father was, “daddy, how do I know that I am really myself? Am I the only one of me?” It seemed like such a silly question that I kept it sealed from others; but Daddy would never embarrass me. This question came from those vacant moments that invited introspection, on a dark rainy day when the house was quiet and there was nothing better to do than gaze idly at our thick, leafy “cainey-ball” tree. Loud thunder and sharp lighting convinced me of my human finiteness and brought on questions such as, “Who am I?”¹⁹

¹⁷ Gardner C. Taylor, *How Shall They Preach* (Elgin, IL: Progressive Baptist Publishing House, 1976).

¹⁸ Johnny K. Bryant, *The Bold Preacher Preaches* (Winter Park FL: FOUR-G Publishers, 2000).

¹⁹ Proctor, *My Moral Odyssey*.

Student preachers during the early hours of the call and, at times, seasoned preachers in the late hours of the call must ask themselves, "who am I?" It is absolutely necessary to be true to yourself, which also empowers you to be true to God.

The communication between the preacher, the pew, and God is of paramount importance. The representative of God has always led the people of God to a higher level. Therefore, it is important that the personal representative of God be as well-rounded as possible. Olin P. Moyd writes: "The preachers have been engaged in interpretation and proclamation. The preaching has been the hallmark of hope and the pivot of promise for a pilgrim people. This admirable preaching tradition provided divine corrections and gave eternal directions to a people standing, at moments in human history, with their backs against the wall."²⁰

Prayer and the Preacher

The trained and the untrained preacher must learn the value and power of prayer. Without prayer and the inspiration of God the Holy Spirit, there is no chance of being a true preacher. One can be a talented speaker or a great motivator, but, without communicating with God, they will never be all that they can or should be as a spokesperson for God.

E. G. White in his book, *Steps To Christ*, says: "Our heavenly Father awaits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little. God is ready and

²⁰ Moyd, *Sacred Art of Preaching*, 11.

willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God.”²¹

Prayer for a preacher is as necessary as air to breathe, water to drink, and blood for the body to live. Prayer is a gift from God for us to communicate with him.

Dr. Terry Thomas states:

The bible reveals throughout its history that the people who walked close to God and accomplished great things for Him were always people of prayer. From the patriarchs to the prophets, from the first apostles to the great caretakers of the faith who carried the gospel to the ends of the earth, the thing God’s people all have had in common is the time they spent with Him in prayer.²²

Ricky Woods in his extensive thesis work remarks:

God has blessed the body of Christ with countless gifts, love, joy, peace, kindness, happiness, helpers, and many more gifts to help perfect the members of the body of Christ. However, I believe the greatest gift that God has given to the body of Christ is the glorious gift of prayer. No gift is more essential to the well being of Christians than the gift of prayer. Admittedly, there are other gifts that are essential to the well being of Christians (faith, hope, the Word, Holy spirit, etc). Notwithstanding, I take the position that prayer is the greatest gift because of the influence that prayer has on the development. He/she represents the person in the faith community to whom the word of the Lord has come and he/she is expected to proclaim that word with the surety that it is a word from the Lord. This surety can only be fully realized when one is able to give time and attention to study and prayer . . . If the pastor/preacher is to develop a spiritually mature congregation, it will not be done on a steady diet of Saturday night specials. Serious prayer and effort must be given to developing sermons that build spiritual muscle and challenge persons to give themselves to the ministry of the church.²³

Adrian Rogers states in his article “Principles of Prayer,”

²¹ E. G. White, *Steps to Christ* (Hagerstown, MD: Foy Institute Press, 1998).

²² Terry Thomas, *Let Us Pray* (Madison, WI: F & H printing Co., 1999).

²³ Ricky Woods “Preaching as a Key to Meaningful Pastoral Transition” (D.Min. thesis, United Theological Seminary).

As temples of the Holy Spirit our bodies should be houses of prayer. Anything that distracts from vital prayer in our lives is a treacherous thief, stealing from us the blessings the Father longs to bestow and taking from the Father the glory that He so richly deserves. We need to learn the art of prevailing prayer, which links us with the almighty God in a miraculous way. If God does hear and answer prayer, than the one thing above all else that I should learn to do is to pray. Failure to pray is more than a tragedy. It is a sin. God's Word say, "Moreover, as for me, far be it from me that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way" (1 Sam. 12:23).²⁴

Without the spiritual connection of prayer, there would be only that person's thoughts and not the divine thoughts of God because prayer is one way God imbeds his divine will within his spokesperson. Craig K. Sealey suggests:

The followers of the Lord were obvious to the important of their master's prayers on that dreadful night. They had no idea that it was the desperate, agonizing intercession of a crying, blood-soaked hero that won their eternal salvation. And of all the things that the disciples were rebuked for, one of the most serious was prayerlessness. Let us enter into that night very briefly. Frustrated and somewhat angry with His "men of valor," Christ warns His disciples twice: "Watch and pray, that ye enter not into temptation" (Matthew 26:41). My friend, if you cannot discern anything else from Scripture, nor extract any other biblical principle, don't ever forget this one; prayer is, and will always be, the key principle that activates the heavenlies to manifest change for you.²⁵

Robert Farrar Capon concludes his thoughts on prayer and the preacher by stating:

You must pray if you're to be of any use to God as a preacher—or as anything else. But you must not pray in order to become a "good pray-er." Forget about your spiritual life. Raise your standards for prayer by lowering your sights. Prayer is whatever chitchat happens between you and God. Occasionally, when God feels like it, he gets out of bed and does something about what you tell him. Now and then, He may even give you the benefit of a few well-chosen words of response on his part. If you've paid attention to the parable of The Friend at Midnight, you'll have noticed that Jesus doesn't give

²⁴ Ibid.

²⁵ Sealey, *After This Manner Pray Ye*, 21.

the Friend in the house a single kind word to say to the friend at the door. Still, he's always there, so just keep talking and listening. Since he never leaves your house, you'll never have to go away empty from his. Hang in shamelessly and you'll be fine.²⁶

There will always be the necessity of prayer for a preacher to have fellowship with God and power from God.

James E. Rosscup writes:

If the preacher is to deliver God's message with power, prayer must permeate his life and furnish a lifelong environment for the fruit of the Spirit (Gal. 5:22, 23). His spiritual example causes others to take his message seriously. As a follower of God, his spiritual credibility forcefully attracts others to follow him, because as a trailblazer, he practices single-minded devotion to God. He humbly renders all glory to God and submits to His Word. He demonstrates honesty and discipline of the tongue, time, mind, and body, along with fervent resourcefulness. As he calls others to obedience, God uses his trailblazing leadership to mark the way. All desirable spiritual qualities, particularly godliness and dependence on God, are basic ingredients in the experience of a praying preacher.²⁷

The Problem Of Non-User-Friendly Training Materials

The untrained preacher/teacher has the problem of utilizing non-user-friendly materials for preparation. It is a difficult job to become familiar with the language in computer manuals; it is the same with training materials for preacher/teachers. It is difficult to understand the terms and meanings. For example, John Broadus writes in his preface to the first edition of *On The Preparation and Delivery of Sermons*:

It may be necessary to explain the introduction of copious chapters on the interpretation of a text and on argument. The former subject is discussed in treatises on hermeneutics. But besides the fact that not a few of those who use this book will not have previously

²⁶ Robert Farrar Capon *The Foolishness of Preaching* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1998), 57.

²⁷ MacArthur, *Rediscovering Expository Preaching*, 63-64.

studied hermeneutics, those who have done so may be interested and profited by a discussion bearing more directly on the work of preaching and such students will be able to read the chapter rapidly. Much improvement has been made during the past century in respect to pulpit interpretation, but it is a point as to which our young ministers still need to be very carefully guarded. The subject of argument is thought by some to be out of place in a treatise on homiletics or on rhetoric in general.²⁸

Samuel D. Proctor writes about the focus on sermon preparation by stating:

As we narrow the focus on the sermon even more closely, in Protestant usage, it is important to establish some parameters and acknowledge some expectations. For one thing, the sermon is still uniquely a religious statement, dealing with subject matter that relates to things ultimate. It defies triviality. It is a summons to reflect on God and human destiny in a relevant fashion, given the restraints of time and the context of the audience. The sermon also traditionally recognizes the centrality of the scriptures as the most widely published and reverently received record of the encounter of a holy God with the human sojourn. As such, therefore, the sermon benefits the believing community richly when it focuses on the scriptures, with its library of history, poetry, biography, the gospel of Jesus Christ, and the literature of the early church that lifts up the dynamism of the Holy Spirit. And, with the most earnest accountability, the sermon must address all of the issues of life in the context of today's realities, understanding that the same God is alive and involved in all creation now.²⁹

Charles W. Koller writes about scripture presentation by saying:

In homiletical literature there is a bewildering profusion of classifications for sermons and other forms of presentation. There are classifications from the standpoint of content, from the standpoint of aim, and from the standpoint of structure. Terms are not uniformly defined, and there is much overlapping; but definitions there must be, to make any discussion intelligible. There is indeed a basic structural pattern, and patterns which are adaptations of the basic pattern, besides patterns which are quite unrelated. The distinctive feature of the "basic" pattern is that the

²⁸ Broadus, *On the Preparation and Delivery of Sermons*, 22.

²⁹ Proctor, *Certain Sound of the Trumpet*.

introduction leads naturally to a thesis or proposition, and the body of the sermon is the elaboration of this theses.³⁰

John MacArthur Jr. writes about the use of words in his book *Rediscovering Expository Preaching*: "Much of the time classifying the literal and the figurative is not difficult. It is often obvious if a word is used in its literal sense. This is the basic foundational connotation at the starting point of a word's usage in a language. Or a figurative usage in a secondary realm analogous to the idea at the word's starting point is frequently apparent."³¹

For the untrained person, it is extremely difficult to understand much of the written texts without a dictionary at hand. Even with that, it is still difficult, at times, to understand what the writer is saying.

The Problem Of Untrained Influence On Congregations

Another problem that occurs because of a lack of training is the influence that the untrained preacher/teacher has on congregations. There is no doubt that when someone preaches, they influence people sitting in the congregation. It is often thought that everything the preacher says is absolutely true. But we know for certain that is not the case. So, there is a responsibility that anything proclaimed from the sacred pulpit be true. When the opposite happens, people learn wrong things and develop wrong ideas about Christianity and the church. Andrew W. Blackwood, a noted preacher-writer says,

What is the status of biblical preaching in our country today?
According to some observers, especially from across the sea, there
is among us a famine, "not a famine of bread, nor a thirst for water,

³⁰ Charles W. Koller, *Expository Preaching Without Notes and Sermons Preached Without Notes* (Grand Rapids, MI: Baker Book House, 1992).

³¹ MacArthur, *Rediscovering Expository Preaching*.

but of hearing the words of the Lord.” A careful survey of the field, however, would show that in every branch of the Church more than a few ministers are basing their preaching upon the Bible, and that the number of such men seems to be growing from year to year.³²

There is a famine in many churches because of a lack of biblical preaching which leads to a lack of understanding, a lack of faith, and a lack of commitment and discipleship. Blackwood further states: “Authenticity is essential in the pulpit. Not that we come across as an honest person, as much as we come across as one who is genuinely interested in and concerned about the views, needs and interest of the listeners. The congregation needs to be assured that the preacher knows what he is talking about.”³³

Dr. Caesar Clark states: “We are not to preach ourselves! We are not ‘stars.’ Preparation precedes preaching! There is a pastor in the preacher and there is a preacher in the pastor! The preacher preaches as an accredited herald of God and as a true shepherd of souls.³⁴

Fred Craddock writes:

It goes without saying that a person desirous of learning to preach will take the advantage of opportunities to hear other communicators, especially good ones, regardless of their areas of interest and expertise. Politicians, coaches, comedians, actors, children, singers local storytellers, all can teach us if we listen. There is no one, educated or uneducated, from whom we cannot learn if we have the grace to receive. Of course, listening to other preachers is very important; and far exceeds in value the reading of their sermons. Since sermons are spoken, hearing is better than reading. Besides that, most of the preachers from whom we can learn never have sermons in print. However, let us keep in mind that learning does not mean imitating. Imitation may be the

³² Andrew W. Blackwood, *Preaching from the Bible* (Grand Rapids, MI: Baker Book House, 1982).

³³ Richard Carl Hoefler, *Creative Preaching and Oral Writing* (Lima, OH: The C.S.S. Publishing Company, 1989).

³⁴ Moyd, *The Sacred Art*, 57.

sincerest form of flattery, but it produces caricatures in the pulpit. We learn from preachers poor, fair, good, and excellent, but not one of them is to be copied. David cannot fight in Saul's armor.³⁵

The problem of personal thoughts and beliefs being passed on to congregations instead of biblical truth will always be with us, but we must do all that we can to help bridge that gap. One of the things that will help bridge that gap is a consistent educational vehicle that can be utilized by any newly called preacher.

Fred B. Craddock writes:

In support of the thesis that preaching can be learned, nothing has been said about the contribution of classes in preaching. This is not to minimize them by neglect; most of those who work through this book will probably do so within a class framework and can, therefore, access for themselves what benefits can be derived from such classes. But it should be said that even those homiletics professors who, after years of serious attempts, still wonder if preaching can be taught, gratefully recognize that a number of their students indeed have learned. Their learning owes much to classes in preaching which direct the student toward good bibliographies, provide feedback on presentations, offer support during periods of sever self-criticism, grant permission to develop new methods, and stake out basic guidelines within which creativity can germinate.#³⁶

The value of preaching to the people of God cannot be measured in human terms.

Olin P. Moyd writes about the importance of the preaching moment:

Today, preaching is still the primary vehicle of theology in the African American churches. When the Word of God is preached, the most important event in the life of the church and the lives of the people takes place. While it is true today that many of the congregants seem to be more celebrative during the singing period of our worship experience, the preaching is still the most sacred element of the liturgy.³⁷

³⁵ Fred B. Craddock, *Black Preaching* (Nashville, TN: Abingdon Press, 1985), 20.

³⁶ Ibid., 21.

³⁷ Moyd, *The Sacred Art*, 10.

Terry Thomas suggests that all preachers must yield themselves to God to give birth to their preaching: “As we preach God’s word, we must yield ourselves to God’s empowerment to preach the word. For the hymn of preparation, the choir sometimes sings a song that contains the following words; Send your word dear Lord, send your word. Use your servant dear Lord. Let him preach with Holy Ghost power. Fix my heart and my mind to receive your word.”³⁸ If the influence is incorrect, the message will be incorrect.

Samuel Proctor suggests that the alternative to seminary training is not good:

All seminary enrollees have completed an accredited college course somewhere, and the majors vary widely, all the professors have earned doctoral degrees or have long and esteemed experience in some areas of church endeavor. It is a serious and demanding three-year program. The purpose is to give each student a thorough understanding of the spiritual experiences and the religious community out of which the bible came; to learn the history of the Christian church and its relationship to the cultures and institutions with which it interrelated; to examine the human psyche-its make up and its needs; to analyze the social, political, and economic composition of the society where the gospel will be preached and the struggle engaged in to cause the kingdom of God to “come on earth as it is in heaven.” Then one is taught the skills and appropriate strategies to keep the church vital, relevant, and thriving. The agenda that lies parallel to all of this is that each student will be growing in earnestness, piety, and moral integrity so that she or he will become an answer, not another problem, in representing the cause of Christ in the world.³⁹

Since not every preacher will be able to attend seminary, it is evident that all efforts must be pursued to ensure that everyone will have adequate material and training to be the best representative of God that they can be.

³⁸ Terry Thomas, *From Hunch to Proclamation* (2002), 21.

³⁹ Proctor, *My Moral Odyssey*, 66-67.

CHAPTER THREE

THEORETICAL FOUNDATION

The focus of this project is the development of a foundational homiletic method for beginning preachers to move the sermon from the introduction to the conclusion. This methodology dictates the preparation for the task of sermon construction, writing, and delivery. No one can excel in any effort without preparation, which is defined as obtaining a systematic method showing how to do or complete a task.

Patricia Cranton writes in her book:

Most professionals receive training and education in their field. There are always questions as to the quality and content of preparatory programs; nevertheless people do have the opportunity to learn about their profession. Following the initial training, most professionals are then encouraged to participate in professional development activities of one kind or another. In some professions, continuing education is voluntary; in others it is a requirement of maintaining certification. For most adult educators, none of this is so. They often need not have preparatory training, and professional development offerings may not be available or appropriate. How do adult educators learn about their practice? How do they continue to grow and change over time?¹

We have all heard it said that, if God “calls” a person, he would fill their mouth with his message. This does not mean, however, that preparation is not necessary. Before the delivery of the message, the messenger must first be prepared.

¹ Patricia Cranton, *Professional Development as Transformative Learning, New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey-Bass Publishers, 1996).

There are two perspectives on being prepared. The first would be God preparing the individual, such as Noah. The second would be the prophet being trained for service for God. Noah was a man of God that God chose to build an ark. However, the ancient biblical records record that God gave Noah precise directions. When the Genesis record is reviewed, exact directions dictated by God are found for preparation to build an ark. The *Bible Knowledge Commentary* records: “The narrative divides into three sections; the commission to Noah to build the ark and preserve life (6:9-7:5), the destruction of all flesh outside the ark by water (7:6-24), and the sacrificial worship by Noah after the Flood (chap.8).”² This all reflects preparation for the task ahead. The instructions of for the man of God to follow were exact and clearly stated:

(Gen 6:14–16 KJV) Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion, which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

The next item of preparation for Noah was the animals to be loaded on the ark plus food for all:

(Gen 6:19–21 KJV) and of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

God prepared everything that Noah did for him with meticulous care.

² John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary*, 38 .

The prophets of God in the Old Testament were trained and prepared. Individuals, schools, inspiration and revelation trained them. Webster's dictionary defines a prophet in the following manner: (1) One who utters divinely inspired revelations, the writer of one of the prophetic books of the Old Testament. (2) One gifted with more than ordinary spiritual and moral insight. (3) One who foretells future events. (4) A spiritual seer.³

Megan McKenna in her book, *Prophets, Words of Fire*, writes yet another characterization of prophets:

Prophets are difficult to talk about because they are not like us at all. They suffer terribly. They live on the outskirts. They live, as strangers even to those they love most dearly. They cause dissension. They are intent on making us see the truth about ourselves, which can result in our feeling humiliated and shamed. We slink away from such a glaring eye or are enraged beyond words, thinking only how to silence that person forever.⁴

No doubt this type of person must be prepared in some manner to become so dedicated to what they believe. They have been prepared for this type of commitment to their life's work.

The Prophet Moses

One of the best-known biblical characters is the prophet Moses.

For many in the Christian community, the prophet par excellence is Elijah, who disappeared in a fiery chariot and will return as forerunner to the presence of the Messiah among us. But for the Jewish community, the prophet is Moses, the one who liberated Israel from the bondage of Egypt and led them to freedom. He is the prophet of memory; the memory of what Yahweh has done and is doing for the people in the covenant and the law. The story of Moses and the law are Israel's heritage. When the story is told and the law obeyed,

³ Webster's Ninth New Collegiate Dictionary (Springfield, MA: Merriam-Webster, 1985).

⁴ Megan McKenna, *Prophets Word of Fire* (Maryknoll, NY: Orbis Books), 1.

the captivity and oppression of Egypt will never happen again. God's intent is to prevent another Egypt.⁵

God has always had His own method of preparing His people for service. He starts early in the life of his prophets and people to prepare them for work in years to come.

Megan McKenna says:

It is God who has spoken the words of liberation and freedom. The process has been set in motion, and history is being altered even as Moses hears the word of God from the burning bush, with his eyes closed and his face hidden from the sight of God. The revelation of God is staggering.⁶

The preparation of the prophet of God has started. While Moses pastures his sheep on a mountainside, he sees a burning bush. He draws near, and God calls out to him to remove his shoes because he is standing on holy ground. Moses is called by name and answers God, "here I am." He is told to go no closer. God reveals who he is: "I am the God of your fathers, the God of Abraham, The God of Isaac and the God of Jacob" (Exod.3: 6). This is a god of history, of continuity, of memory, of connect, of the past infringing of the present, of generation, of story. Then God becomes very specific, (instructions), about the nature of his visit with Moses" "Exodus 3:7-10And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8] And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. [9] Now therefore, behold, the cry of the children of Israel is come unto me: and

⁵ Ibid., 28.

⁶ Ibid.

I have also seen the oppression wherewith the Egyptians oppress them. [10] Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.⁷

God has given Moses an overview of his assignment along with his commission and preparation for work. Moses openly acknowledges that he is not and has not been prepared to do what God desires:

1. I am not capable. Exodus 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
2. I have nothing to say. Exodus 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?
3. I have no influence. Exodus 4:1 And Moses answered and said, but, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.
4. I don't speak well enough. Exodus 4:10 And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.
5. I really don't want to do it. Exodus 4:13 and he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

⁷ Ibid.

Moses was telling God something that he already knew, that he wasn't prepared; but with God's help, all can be prepared for His work.

Other Examples of Direct Revelation (instructions) from God to Moses

1. Exodus 17:4-5. And Moses cried unto the Lord, saying, what shall I do unto this people? They are almost ready to stone me. Exodus. (5) And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

2. Exodus 20:20-22. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. [21] And the people stood afar off, and Moses drew near unto the thick darkness where God was. [22] And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

3. Deut. 1:5-8. On this side Jordan, in the land of Moab, began Moses to declare this law, saying, [6] The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: [7] Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. [8] Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

4. Deut. 2:2-8. And the Lord spake unto me, saying, [3] ye have compassed this mountain long enough: turn you northward. [4] And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in

Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: [5] Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession. [6] Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. [7] For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing. [8] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

Moses was the first of the great prophets and he sat at the feet of God.

The Prophet Samuel

Samuel was and still is known as one of the greatest of the prophets. We know from the bible that Samuel was conceived not only from the mind of God, but from the prayers of his mother Hannah. Also, one can see the start of Samuel's preparation in this godly woman's prayers. John G. Butler writes: "When she prayed several years earlier for a child, she 'vowed a vow' (1:11) unto the Lord about what she would do with the child if God granted her a man child. She said she would 'give him unto the Lord all the days of his life.'"⁸ The promise to God by Hannah was one of total commitment of service for life. This was the start of preparing Samuel for service, not knowing that the outcome would be that of a prophet. Samuel was present at a very young age for his service to God. Samuel 1:24 tells us that he was very young of age; "the child was young." The Hebrew

⁸ John G. Butler, *Elijah The Prophet of Confrontation* (Lagrange, GA: IBC Publications, 1994), 29.

translation can mean a child of up to fifteen years old. John G. Butler comments by writing: “The lesson here is that consecration (preparation) began at an early age . . . and the child did minister unto the Lord”(2:11, cp.2: 18, 3:1).⁹ Consecration is more than words; it is deeds. Samuel’s consecration in his childhood is seen in his service to God. His service would, of course, fit his youth.

Samuel was a great learner and a hard worker at what he was called and dedicated to do for God. Butler comments about his faithfulness and training by saying:

Perhaps he attended immediately on Eli’s person, was ready...to fetch and bring as he had occasion . . . he could light a candle, or hold a dish, or run on an errand, or shut a door (3:15); and, because he did this with a pious disposition of mind, it is called ministering to the Lord, and great notice is taken of it. After a while he did his work so well that Eli appointed that he should minister with a linen ephod (2:18) as the priests did, though he was no priest, because he saw that God was with him.¹⁰

Samuel was trained continuously until he replaced Eli upon Eli’s death. God always has a person in training to replace those whose time has expired.

The Prophet Elijah

Herbert Lockyer writes in his book, *All The Men Of The Bible*:

No career in the Old Testament is more vividly portrayed, or has as much fascination as that of the unique character of Elijah. All we know of him before his dramatic appearance can be summed up in the words: “Elijah the Tahiti, who was of the inhabitants of Gilead” (1 Kings 17:1). Scripture is silent about his past history. Suddenly and with abrupt impetuosity the figure of the prophet bursts upon

⁹ Ibid.

¹⁰ Ibid., 40.

the scene to rebuke the godless and to reawaken and restore the nation of which he was a part.¹¹

There was no information found about the training of the prophet Elijah, but we can tell from his work, knowledge and commitment that he was a prophet who had been trained.

John G. Butler writes:

Elijah knew the Word of God well. He had obviously studied it much. The message Elijah gave Ahab—"There shall not be dew nor rain these years"—was rooted and grounded in the Scriptures. Elijah's message said what God's Word said. It said that if Israel was going to "serve other gods and worship them (as they were serving and worshipping Baal) Then the Lord's wrath will be kindled against you, and he will shut up the heaven, that there be no rain"(Deuteronomy 11:16,17) and that "it shall come to pass, if thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commands, the Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed."(Deuteronomy 28:15,24). A true prophet of God spoke and acted as the Word of God decreed, not as the world dictated. Therefore, he must know the Word of God well. He must be a man of the Word. You cannot be a man of God if you are not a man of God's Word. And you most certainly cannot be God's spokesman to declare His message if you do not know His Word.¹²

A prophet was a man who pointed out the sins of the nation and announced the path to righteousness. This prophet of God had to be prepared and trained to do this correctly.

Megan McKenna speaks about the intense education of the prophets saying:

The Jewish rabbis teach that the Torah, the words of God, are "black fire written on white fire." The words of the prophets, on the page and in our covenant written on our hearts and on the faces of our brothers and sisters, are "black fire on white fire." May these words on this paper make our hearts burn as the scriptures are

¹¹ Herbert D. Lockyer, *All The Men Of The Bible* (Grand Rapids, MI: Zondervan Publishing House, 1958).

¹² Butler, *Elijah Prophet of Confrontation*, 39.

opened to us and the message of the prophet's echoes in our minds and ears. May we remember these words are born in the furnace of God's heart and that these words of fire are but breaths and intimations of God's own love for all of us." The Word of God that is engrained in the life, speech and actions of the prophets also does the preparation.¹³

The Prophet Elisha

Elisha was a prophet who was trained at the feet of Elijah. John G. Butler speaks of his first responsibility in training:

The first responsibility of Elisha was a very humble one. He was simply a servant of Elijah. He "ministered unto him." As an example, he "poured water on the hands of Elijah" (II Kings 3:11). It takes a person of great character to start out this low a plain. Most folks like to start out on the top. They want to be in the spotlight and be the captain or foreman or president right away. But it does not work that way in God's work. You start at the bottom with Him, and for some good reasons. First, God teaches you to be faithful in the lowly so you will be faithful in the higher. He teaches you to be humble so He can use you. As Matthew Henry said, "those that hope hereafter to rise and rule must be willing at first to stoop and serve." Second, God would prepare and train you for your calling. Elisha needed much preparation for the fulfilling of his calling, and so he was going to be trained by Elijah. Part of our calling is training for the fulfillment of the calling. We must not be so foolish as to scorn this vital, but often humbling, part of our calling as some do. The classroom, the work of an associate, of an understudy is all an important part of the calling.¹⁴

In the book of II Kings 2:11-14 is recorded the completion of the training of Elisha by Elijah.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, my father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he

¹³ McKenna, *Prophets Word of Fire*.

¹⁴ John G. Butler, *Elisha The Miracle Prophet* (Lagrange, GA: IBC Publications, 1994), 23.

took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

The completion of the training of a prophet had taken place. Megan McKenna writes regarding his graduation service: “The spirit of Elijah now rests on Elisha. All the other prophets know that the mantle has been passed. Elijah has crossed into God’s time, and Elisha crosses back into Israel. The relationship between Elijah and Elisha is the classic one of master and disciple.”¹⁵

The School of the Prophets

There is evidence of extensive training for the work of the prophets recorded in the Word of God. In the book of 1 Kings 20:35 there is recorded “And a certain man of the sons of the prophets said unto his neighbor in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.” This is the first mention of the “sons” or “schools” of the prophets. However, the gathering of disciples into the “schools of prophets” was probably originated by Samuel (cf. 1 Sam. 10: 5-13) to help combat the spiritual and moral decline of the period. Samuel is described as “standing as leader over them” at Ramah (1 Sam. 19:20, cf. 19:24,). No further mention is made of these companies of prophets in the time of Samuel, but they appear again in the time of Elijah and Elisha, where they are called: “sons of the prophets” (1 Kin. 20: 35). Gilgal, Bethel, and Jericho appear to have been the major centers of these activities (vv. 3,5,7,15:4:1,36, 6:1; 9:1). Because of such large numbers of these prophets in existence in the time of Elijah and Elisha, there is

¹⁵ McKenna, *Prophets Words of Fire*, 58.

strong evidence to assume that the schools continued uninterrupted from the time of Samuel. The term “sons of the prophets” does not denote children or adolescents, since they were often named (2 Kin. 4:1). The designation means pupils or disciples of the prophetic institution. The prophets lived a communal life (2:25; 4:38-44). They were often supported by gifts from the devout (4:42) and most often had a “master” over them (6:1-7). They were distinguished by the “robe of coarse hair” (Zech. 13:4) and apparently also by distinctive markings (1 Kin. 20:41). They would give their oracles in groups (1 Kin. 22:1-18) or individually (3:15). They were also zealous patriots, following the armies of Israel in the field 3:11-19). Elisha himself was called “the chariot of Israel, and their horsemen” (13:14 cl. 2:12). The “sons of the prophets” apparently recognized through revelation the imminent home-going of Elijah. Elisha too, was aware of the coming translation of the aged prophet, simply charging the younger prophets to remain silent.¹⁶ The training of future prophets was necessary to carry on the work of God.

For the prophets to operate correctly in the will and way of God, it was necessary for them to know the law of God.

Around the Decalogue, given through Moses on Sinai’s height, there grew a considerable body of rules and laws. The laws themselves came in various ways. They comprise, on the one hand, moral and ceremonial injunctions, explained in the early law book, the Covenal Code (Ex. 20:22-23:33). Side by side with these we find the judgments, civil and criminal laws, administered by the king and the local judges. These secular laws are found in Exodus 21:1-22:7. The first group is the Kernel of the Law. It crystallizes the insights of the Prophetic movement from Moses onward and also the priestly practices of the local shrines. But the king and the

¹⁶ W. A. Criswell, *The Believers Study Bible* (Nashville, TN: Thomas Nelson Publishers, 1991), 506.

judges also were under divine appointment. The anointing of the king pointed to his sacral nature. So all laws finally were grounded down in the will of God.¹⁷

It was necessary for the prophets to know the law of God; and that had to be done through training as part of their preparation.

The different sects of the Jewish nation had tremendous effects on their lives, conduct, and relationship with God. There are some very distinctive educational or preparation differences between the Pharisees, the Sadducees and the Essences.

The Jewish Pharisee Sect

The name “Pharisee” is a New Testament name. It cannot be found in the Old Testament. W. A. Criswell writes about the Pharisees: “The Pharisees were separatists, as the Hebrew word suggests. They accepted the oral law, which eventually became codified in the Mishnah. Consequently they became legalistic and severe in their insistence on elaborate hierarchy of angels and their confidence in the hope of resurrection was especially repulsive in the learned Sadducees.”¹⁸

One important fact about the Pharisees was they were experts of the law. The chief point of distinction lay in the regard paid by the Pharisees to the *oral law*, a series of unwritten interpretations of the Divine oracles handed down from doctor to doctor, and forming an elaborate system extending to every detail of worship and of life. The “traditions of the elders” thus spun around God’s Word a web of intricate refinement, and

¹⁷ Clinton J. Allen, *The Broadman Bible Commentary* (Nashville, TN: Broadman Press, 1969), 78.

¹⁸ Criswell, *Believers Study Bible*, 1446.

while purporting to “fence the law” or to lessen the risk of breaking it, these traditions became in the multiplicity of subtle distinctions and vexations rules an oppression to the conscience. They held certain great doctrines, as that of a resurrection and future life, with tenacity unknown to the people at large, while their strictness on points of religious observance served as an antidote to prevailing laxity. The Apostle Paul regarded it as a distinction among the professors of Judaism to be a Pharisee, the son of a Pharisee (Acts 23:6; cf. Phil. 3:5). They “considered themselves the guardians of the Divine Law and the ancestral customs, trusting implicitly that He who selected them to be His peculiar people would protect and shield them and theirs from all outward dangers which threatened the state.”¹⁹

The Pharisees were divided into two schools: the School of Hillel and the School of Shammai. As stated earlier, the Pharisees were especially distinguished for belief in an Oral Law of Moses as well as a Written Law. “This Oral Law was supposed to be supplementary to the Written Law, and, with various comments added from time to time, had been handed down by tradition. The Pharisees had great veneration for this tradition code, and for the tradition interpretations. They placed them in authority on a level with the Written Law, and even above it.”²⁰ The Pharisees considered themselves as successors of the prophets. The fact that they had schools and followed the many oral laws excessively supports that an extensive educational process was in place.

¹⁹ *Master Study Bible* (Nashville, TN: Holman Bible Publishers, 1981), 1964.

²⁰ James M. Freeman, *Manners and Customs of the Bible* (Plainfield, NJ: Logos International, 1972), 22.

The Jewish Sadducee Sect

There are some distinct differences between the Sadducees and the Pharisees. The Sadducees appeared on the Jewish scene at approximately the same time as the Pharisees.

The vital point of difference was in their opinion of the Law. The Sadducees rejected the traditional interpretations of the law, to which the Pharisees attached so much importance. They did not believe in any Oral Law as a supplement to the Written Law, but they took the Hebrew Scriptures, with the authoritative explanations, which were developed in the course of time, as the only rule of faith and practice. They were ancient priestly aristocracy, having considerable wealth and great political power.²¹

The general agreement is that their name was derived from Zadok, who was high priest during the reign of Solomon. The Sadducees attached little importance to any part of the Old Testament except the Law.

The Sadducees were generally Hellenized more than the other parties, influenced more by philosophy and drawn from the aristocracy. The fact that the Sadducees conducted the administration of the Temple and the preservation of the rituals supports the concept of a system of schools and educational procedures.

The Jewish Essenes Sect

Of the three Jewish sects, the Essenes were the least influential and least known, but not necessarily the least important. Hershel Shanks records:

The Dead Sea Scrolls are the greatest manuscript discovery of the twentieth century, certainly as concerns biblical studies. Amidst confusion and speculation, they have ignited the imagination of non-scholar and scholar alike. It is easy to understand why. A library of over eight hundred texts, they cast a direct light on the

²¹ Ibid., 366.

critical period more than two thousand years ago out of which both Christianity and rabbinic Judaism emerged.²²

James M. Freeman writes:

Known from the writings of Josephus, Philo, and Pliny the Elder and more recently through the Qumran scrolls and the excavations of the community at Qumran, has sometimes been called “the Hasidim in seclusion.” This sectarian party was the Essenes. They lived in communal disciplined brotherhoods and required their members to pass through periods of preparation for three years before they were finally admitted to the communal meal. The Essenes did not share in the sacrificial rites of the Temple, but they observed the Sabbath scrupulously. They held the law in high esteem, and from Josephus and discoveries near Qumran we know that they accepted books of the Old Testament outside the Pentateuch, plus apocryphal writings.²³

In his work *Natural History*, Pliny the Elder records:

On the west side of the Dead Sea, but out of range of the noxious exhalations of the coast, is the solitary tribe of the Essenes (Esseni), which is remarkable beyond all the other tribes in the whole world, as it has no women and has renounced all sexual desire, has no money, and has only palm-trees for company. Day by day the throng of refugees is recruited to an equal number by numerous accessions of persons tired of life and driven thither by the waves of fortune to adopt their manner. Thus through thousands of ages (incredible to relate) a race in which no one is born lives on forever; so prolific for their advantage is other men’s weariness of life! Lying below the Essenes (literally; these) was formerly the town of Engedi, second only to Jerusalem in the fertility of its land and in its groves of palm-trees, but now like Jerusalem a heap of ashes. (5.73)²⁴

This is further proof by Pliny The Elder to the organization of a sect and the progression from an established foundation.

²² Hershel Shanks, *Understanding The Dead Sea Scrolls* (New York: Random House, 1992), 19.

²³ Freeman, *Manners and Customs of the Bible*.

²⁴ James C. VanderKam, *The Dead Sea Scrolls Today* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1994), 73.

One of the leaders of the community was known as the Teacher of Righteousness. He suffered at the hands of a wicked priest and ruler. The Essenes were responsible for early important Jewish apocalyptic writings such as "The War of the Sons of Light and the Sons of Darkness," a portion of which follows:

This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Satan...the dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; (for the sons) of darkness there shall be no escape. (The sons of righteousness) shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, his exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light. (IQM 1.5-9; p. 105)²⁵

The Essenes of Qumran conceived of themselves as a holy army being equipped and trained for the last great battle when God's Messiah would lead them in vanquishing Satan and his hosts once and for all.²⁶

The Essenes diligence in recording the Word of God hundreds of years ago has proven to be a valuable tool in proving the validity of the written word.

The Preparation of Paul

The second greatest man in the New Testament is the apostle Paul of Tarsus. He was probably one of the more educated followers of Jesus. He was the accomplished and spirit-filled writer of thirteen of the New Testament books.

John G. Butler speaks of his educational accomplishments when he says:

Unlike the first apostles who were unlettered men (Acts 4:13), Paul was a well-educated person. Tarsus, his hometown, provided many

²⁵ Ibid., 65.

²⁶ Allen, *Broadman Bible Commentary*, 11.

opportunities for education. Tarsus, Tarsus was “described...by Strabo as a seat of science equal or superior to Alexandria and Athens . . . (thus) Paul’s advantages or opportunities of early education were among the best afforded in the Roman Empire . . . and explain the frequent indications, in his writings and discourses of familiarity with classical literature” (J.A. Alexander). When Paul was older, he was sent to Jerusalem and “brought up in this city at the feet of Gamaliel, and taught according to the perfect (strict) manner of the law of the fathers” (Acts 22:3). This, in the Jew’s eyes, would be education supreme. Gamaliel “was called by his contemporaries the Beauty of the Law, and is still remembered among the Jews as the Great Rabbi” (Stalker); and the Talmud say of him, “When he died the honor of the Torah (law) ceased, and purity and piety became extinct” (A.C. Gaebelein). The great respect the Jews had for Gamaliel is seen in Acts 5:34 where it is stated that he was “had in reputation among all the people.” So Paul was indeed given an extensive education. His secular education was obtained in Tarsus, one of the world’s best learning centers in his day.²⁷

Paul was bi-vocational and he worked outside of his ministry to support himself.

John G. Butler writes: “The training of the intellect was not done at the expense of practicality, for Paul was also trained in a practical trade of tent making (Acts 18:3). An old Jewish proverb says, ‘He that teacheth not (his son) a trade is thought he taught his son to be a thief.’ Stalker says, ‘It was a rule among the Jews that every boy, whatever might be the profession he was to follow, should learn a trade, as a resource in time of need.’²⁸

Paul was well-trained enough to support himself outside the ministry as he did on some occasions.

²⁷ John G. Butler, *Paul The Missionary Apostle* (LaGrange, GA: LBC Publications, 1989), 16.

²⁸ Ibid., 17.

The Prophet from Nazareth

From this very same land, lineage, training, and tradition came the prophet from Nazareth, Jesus the Christ. God the Father and God the Holy Spirit prepared Jesus for His ministry. The following is an overview of His preparation and ministry according to the gospel of Mark.

1. The preparation for ministry. (In the wilderness) Mark 1: 1-13

“It was necessary for Jesus to face His adversary at the outset of His ministry and demonstrate His victory and qualification to be the Messiah.”²⁹

2. Jesus is baptized. (Divine approval) Mark 1:9-11

Since Jesus was sinless (Heb. 4:15), a baptism of repentance was unnecessary.

Why then was He baptized by John? At least four reasons seem evident. (1) To connect Himself with John, the prophet who prepared the way for the Messiah; (2) to identify Himself with the sinful race He came to redeem (see Matt. 3:16, 17), to establish the course of His own ministry, and (4) to inaugurate that ministry officially.³⁰

3. Jesus is tempted. (Qualification) Mark 1:12,13

“It was according to God’s will, Mark is asserting, that Jesus was tested without delay. That the difficult period should have come immediately after his wonderful and assuring experience at baptism provided also warning and encouragement to new Christians who might read this book. Why would God’s Spirit drive Jesus into this

²⁹ Criswell, *Believer’s Study Bible*,1394.

³⁰ Ibid., 1393.

conflict? God did not send his Son into a world of tranquility and peace, within or without. It was necessary that the powers of evil be defeated.”³¹

4. The ministry begins (in and around Galilee) Mark 1:14- 8:30

"The first major division presents Jesus, the strong Son of God, in whom the kingdom of God has drawn near. He defeats the enemies that alienate man from God and men own best self. But around Jesus there remained a measure of mystery, so that his deeds brought conflict (2:1 – 3:6), so that he was not adequately understood (4:1 – 34), and so that he was often rejected and opposed. However, his disciples came finally to the open conclusion, voiced by Peter, "you are the Christ" (8:29)."³²

5. The message of Jesus (repent and believe) 1:14, 15

“Repent, and believe in the gospel. Both verbs call for continuing action. The repentance and faith required are no single event but an enduring attitude and characteristic. To believe in the gospel reflects the Aramaic idiom and should be understood simply as to believe, accept and live by, the gospel. Repent does mean to change one’s mind, and naturally to turn from evil to what is good.”³³

Jesus Christ was totally prepared to start and complete His ministry and to carry out all duties according to His father's will here on earth.

³¹ John William Mac Gorman and Frank Stagg, *The Broadman Bible Commentary* (Nashville, TN: Broadman Press, 1969), 270.

³² Ibid., 260.

33 Ibid., 272.

John the Baptist

One of the great preachers of the Word of God would be a person by the name of John The Baptist. When you read about him, an institution of higher learning is never associated with his name. Not many can be named who preached revivals from the same pulpit and few could claim to be as effective as John. No doubt the title “a powerful preacher” could be written to announce his arrival; but he certainly would not be classified as making the top 10 fashion list of preachers.

The impact that he made during his time is almost unbelievable because of the location of his ministry. He was not located in a populated urban setting but was situated in a rural, rough part of the country. Herbert Lockyer records:

John was a man of the desert, knew what it was to practice self-denial (Matt. 3:4). A Nazarene from his birth, he developed self-reliance and spiritual strength as he communed with God in the desert solitudes he loved. He was a plain man in every way, akin to Elijah whom many took him for. He was plain of dress. He dressed simply, his raiment consisting of camel’s hair, that is, either a robe of camel’s skin or cloth woven from camel’s hair. What a humble habit compared with the luxurious robes of soft wool worn by the fashionable and great of his time. He was plain of food. No sumptuous dishes for this Elijah-like prophet. It was on rough food he thrived. Vegetable honey exuding from fig-trees and palms, and edible locusts, classed among the flying, creeping things the Israelites were allowed to eat (Lev. 11:22), formed his diet (Matt.3:40).³⁴

John is another excellent example of a person being prepared by God, yet applying and preparing himself for the task. Many people have been called to the task of preaching but have not given themselves over to the application and dedication to being the best that

³⁴ Lockyer *All The Men Of The Bible*.

they can be. John gave himself to God both spiritually and physically. John G. Butler records a portion of his preparation as follows:

Became strong in spirit speaks of his spiritual growth. Many children grow healthy and robust physically, but spiritually they are so sickly. Not so John the Baptist. His spiritual growth kept pace with his physical growth. Spiritual growth is not an accident. Especially will parents have to be involved if a child is going to have good spiritual training in his early years.³⁵

John's parents were spiritual people who grew up and in the fear of God. Anyone who does not fear God certainly will not grow in a Christian way to be a person of God. When a child is brought up in the fear of God, he or she is growing spiritually from their childhood. Not only did John grow spiritually but he was also developed for his vocation from a child.

Was in the deserts till the day of his showing unto Israel speaks of his training for his calling. John's living in the desert had a great deal to do with his preparation for his calling of being the herald of Christ. It afforded him the opportunity to be alone with God and become strengthened in the inner man so when he came into the public light he had something to say worth listening to. We will not serve God well if we have not learned the practice of being alone with God. Running with the crowd does not help the soul ready itself for Divine service. The Bible has a number of illustrations of the great saints of olden days who had their times of solitude and aloneness. Moses spent many years in the desert, Elijah camped privately for a time at Cherith, Paul had his time alone in Arabia, three time a day Daniel took time out from his work to get alone with God, and Christ also sought those times when He would get away from the crowds and be absolutely alone with God in some quiet place. John the Baptist did not come out of the desert until "the day of his showing" and it was a good thing. God determines the "day of showing," and that day did not come until John had spent much time alone with God and was ready to serve.³⁶

³⁵ John G. Butler *John The Baptist The Herald of Christ* (Lagrange, GA: IBC Publications, 1992), 52.

³⁶ Ibid., 55–56.

Regardless of a person's station in life, God always has a way of preparing that person to serve him whenever and wherever He desires.

The Preparation of The Jewish Rabbi

Avi Robinson, a rabbi in training at Beth Jacob Congregation in Columbus, Ohio, spoke about the formal training for the orthodox community. His comments are as follows:

The formal training for a rabbi is not necessarily emphasized by academic training for public sermons. The emphasis is based more on the Laws and their interpretation and application. The Laws of food preparation and consumption; the Laws of family life; the Laws of social life are the main emphasis of their learning. These apply more to daily life than anything else in the orthodox community. Academics are extremely important but they do take second place. For example a vast majority of the Jewish people attend private Jewish schools, which are more costly than public schools. In those schools they are taught from the Torah and Talmud which are the principle books of learning from early childhood. The normal training of a Rabbi takes approximately eight years and must be sponsored by a senior Rabbi. There are periods of internship that must be accomplished before moving ahead in training. All of the training leads to the ordination of the Rabbi when the senior Rabbi is satisfied the student has made all of the necessary steps.³⁷

The formal training requirements for Rabbis at Yeshiva University are as follows.

1. Two years of Talmud
2. One year of Tractate Hullin (kosher laws) may be fulfilled either through one of the two years of required Talmud, or through a special course offered on Mondays and Fridays.

³⁷ Avi Robinson, Private Interview, Beth Jacob Congregation, Columbus OH, July 31, 2003.

3. One year of Yoreh Deah

- a. Hilkhot Shehita (slaughtering)
- b. Hilkhot Basar B'Halav (mixing meat and milk)
- c. Hilkhot Ta'arot (mixture of foods)
- d. Hilkhot Meliha (salting)

May be fulfilled through a regular Yoreh Deah course or an intensive chavruta (study) program with weekly review sessions.

- 4. One semester of Hilkhot Aveylut. (Mourning)
- 5. One semester of Hilkhot Nidah (mental relations)
- 6. Two semesters of Contemporary Halakha (interface between science/technology and halakhah).
- 7. One year of Halakhah L'Maaseh. (Practical)
 - a. Eruvin (enclosure for Shabbat for carrying)
 - b. Bishul B.'Shabbat (cooking for the Sabbath)
 - c. Gerut and Milah (conversion & circumcision)
 - d. Hekhsher Kelim and Hag'alat Kelim (preparing Kosher foods)
 - e. Ishut (marriage ceremony)
- 8. One year of the introductory “professional rabbinic’s” course (taken during the first year).
- 9. Three courses in professional rabbinic’s in one of the following tracks:
 - a. Pulpit
 - b. Education
 - c. Chaplainry

10. One semester *shimush*, (service) a mini-internship, generally done in the third year.

11. A full year internship in a synagogue, school, agency, or hospital – this is generally done during the fourth year and is accompanied by a “Professional Rabbinics Seminar” which meets twice per month.

The ordination program at Yeshiva University’s affiliated Rabbi Isaac Elchanan Theological Seminary (REITS) is a four-year program. Most of the course work is fulfilled during the first three years. The fourth year is generally devoted to the internship and the *Halakhah L’Maaseth* courses. Residency and a minimum of one *learn seder* (period) per day is required to fulfill the fourth year.³⁸

- A. Master’s degree at Bernard Revel Graduate School of Judaic Studies.
- B. Master’s degree at Azrieli Graduate School of Jewish Education and Administration.
- C. M.S.W. at Wurzweiler School of Social Work.
- D. Master’s degree at Ferkauf School of Psychology
- E. Six semesters of intensive, advanced Talmud study in the Katz Kollel.
- F. Six semesters of *Machshevut Yisrael* (Jewish Philosophy) offered through RIETS.

No student will be ordained without the completion of one of these programs.

ISRAEL: Students are not required to study in Israel during their four-year residency. They have the option, however, to spend one year at the Gruss Kollel in

³⁸ <http://222.riets.edu/riets/data/students/requirements.htm>

Jerusalem. Requirements that may be fulfilled at Gruss include Yoreh Deah, Hilkhot Nidah, Hilkhot Aveylut, Contemporary Halakhah, and Hullin.

Once the student has successfully completed all of these requirements, he is issued a “Klaf Semikha,” which is a traditional ordination certificate on a piece of parchment, hand written by a scribe. The Chag HaSemikhah (Jewish Celebration) occurs every four years.

To complete the course of being a Rabbi takes a lot of prayer, dedication, preparation, and hard work. Without a doubt, much preparation goes into being a Jewish Rabbi.

The Local Church And Preparation Of The Congregation

Martin Summers states: “The church has not only been the spiritual and cultural fountain of black people in this country; it has often played the role of educator and political leader as well.”³⁹

A vast majority of local churches have been vehicles of preparation for their members. The normal first step is the Sunday school program. In that program, the congregation is divided as much as possible into multiple grade levels for school-aged children and separate or combined classes for adult members. There is a multitude of learning materials published by companies for them such as the National Baptist Convention of America, the Progressive National Baptist Convention, the National Baptist Convention, USA, Inc., The Full Gospel Baptist Fellowship, David C. Cook Publishing Co., in addition to other sources of educational material.

³⁹ Leonard L. Bethel and Frederick A. Johnson, *Plainfield's African-American From Northern Slavery to Church Freedom* (Lanham, NY: University Press of America, 1998), 2.

Another mode of training is the Vacation Bible School, which take place when public and private schools are out for summer vacation. Vacation Bible Schools range from one to three weeks. Another mode of training is known as “day camps.” These are schools run by churches ranging from two to ten weeks in the summer. Math, reading, character building, arts, music, and bible study are some of the main components.

Church Sponsored Colleges

Churches started many of the African American schools for the purpose of preparing their people.

Marvin A. McMickle writes:

Such institutions as the Interdenominational Theological Center in Atlanta Georgia by The Church of God in Christ, Payne Theological Seminary started by the African Methodist Episcopal in 1891, Hood Theological Seminary (African Methodist Episcopal Zion) in 1910, The Virginia Baptist Seminary (later to be supported by the National Baptist Convention USA) in 1890, and the American Baptist Theological Seminary (NBCUSA) in 1913. Through the efforts of white denominations, other theological schools also began to emerge that were meant to serve and equip black students for ministry roles. They included Shaw University and Divinity School (American Baptist) in 1865, Virginia Union University and School of Theology (American Baptist) in 1898, and Howard University Divinity School (Congregational or United Church of Christ) in 1870.⁴⁰

State Conventions

Almost every faith group in the United States has some type of state organization for their faith. In Ohio, two of the organizations are the Ohio Baptist General Convention and the Ohio State Baptist Convention. Both have representation from the entire state in

⁴⁰ Marvin A. McMickle, *An Encyclopedia of African American Christian Heritage* (Valley Forge, PA: Judson Press, 2002), 271.

one form or another. One of their educational vehicles is the Congress of Christian Education. They normally meet every year for one week at a time with a number of classes held for the education and spiritual growth of the membership.

Local Associations

Many local cities have church related organizations that combine resources and promote fellowship and education. In Columbus Ohio, one can find The Columbus Baptist Pastors Conference and The Columbus Ministerial Alliance. Pastors and ministers from local churches are members of these organizations. Both organizations have educational programs, such as The Simultaneous Revival in which each church participates with their respective revival preacher on a rotating basis. Each day lectures are held with representation from each church on a rotating basis. The City Wide Revival is sponsored by all of the Baptist churches but only one revival preacher and lecturer is presented for the week. The Eastern Union Missionary Baptist Association annually sponsors a Congress Of Christian Education. The following are the class schedules for the August 2003 session.

Class #160 Book of Revelations

Class #209 Baptist Doctrine

Class #220 Church Administrations

Class #296.1 Becoming an Effective Deacon

Class #296.3 Becoming an Effective Deaconess

Class #296.4 Knowing your role

Class #210.1 Jesus loves the little children

Class # 512 Ministers Wives

Class #601 How to be an effective Associate Minister

Class #210.2 Youth in a Hip Hop Generation (ages 12-17)

Class #600 E. A. Parham Pastor's Lecture Series

The many educational organizations around the country and the world are making every effort to provide educational opportunities for every person. God is making sure that men and women who want to be prepared can be prepared.

CHAPTER FOUR

THE MINISTRY MODEL

The Model Construction

My context is the Eastern Union Bible College in Columbus, Ohio. The objective of this project is to design a foundational homiletics handbook for beginning preachers to move the sermon from the introduction to the conclusion. This project is designed to teach preachers the basic skills necessary for preparing and delivering a biblical sermon.

The methodology used in this project is the quantitative research method. In his book, *Research in Ministry*, William R. Myers states:

A quantitative method attempts to measure available data through a sequence of increasingly sophisticated statistical programs. In this method of research, Controlled experiments are often set up in ways that attempt to isolate and measure contrasting sets of variables. Key to such measurements is a true random sample (with equal opportunity for every item) and the identification have experimental and control groups with both submitted to testing.¹

A quantitative approach to research then is primarily concerned with that which can be observed, defined, and measured. The writer chose this method because he was familiar with the beginning preaching problems incurred by students and it best measures their knowledge before and after instruction and practical application.

¹ William R. Myers, *Research in Ministry, a Primer for the Doctor of Ministry Program* (Chicago, IL: Exploration Press, 2002), 21.

The writer chose this method because it allows him to gather the necessary data from the students in a very practical manner. Dr. Myers further states: "The D. Min. student also faces the task of collecting data from participants within the ministry setting. Such collection of data often takes shape by (1) holding personal or group interviews, (2) engaging individuals or groups with paper and pencil questionnaires, or (3) by requesting the confidential sharing of participant's assigned personal journals, diaries, art work, or written home-work."²

Dr. Myers states in his book: "Questionnaires are paper and pencil instruments designed to collect particular bits of information from participants within ministry settings. On balance, when a reasonable return rate is assured; questionnaires are a quick and simple way to obtain a fairly solid reading from a setting."³

This ministry methodology consisted of a pre-test which served as an analysis of the students' current understanding. Then, three weekly treatment classes were conducted on the following:

- Sermon introduction
- Sermon conclusions
- The sermon body

Finally, a post-test was used to determine if there was an increased understanding of sermon preparation.

This ministry model also was chosen because it was a participatory action research project. This model necessitates participation from the student preachers, participation

² Ibid., 34.

³ Ibid., 48.

This ministry model also was chosen because it was a participatory action research project. This model necessitates participation from the student preachers, participation among the student preachers, and participation from the instructor with the student preachers. This project is a collaborative effort as the real focus of this project is to make better preachers from beginning preachers by utilizing their combined efforts and prayers.

The Role of Context Associates

Since this project was to be a collaborative effort and the context within which it was going to be held was The Eastern Union Bible College, I chose four previous student preachers to help design the pre- and post-test questionnaires. These former students have proven themselves as capable preachers in their own right and had expressed their desire to help develop a ministry model for beginning preachers. Two of them are now pastors, one of them is enrolled in a two-year college program and the other is on the staff of a large local congregation.

The class book chosen for use in this ministry model was The Holy Bible and *Rediscovering Expository Preaching* by Dr. John McArthur. The reason this book was chosen is because expository preaching was the methodology to be taught and Dr. McArthur states:

No profession has a high liability potential as that of the preacher of God's word. God will judge every preacher on the truthfulness and accuracy of his preaching. Any failure as a spokesman for God brings not only shame (2 Tim.2:15) but also judgment. The Holy Spirit has written that all who pastor God's flock "must give an account" (Heb. 13:17). There will be a day of reckoning for the preacher. Only a certain kind of man, then, has the right to be

considered a lawyer, a judge, or a physician. The standard is significantly higher for the preacher.⁴

It is with this thought in mind that all preachers should strive to obtain their highest level. It is important that they be given every opportunity to obtain these high levels.

It was determined in two meetings with the context associates what terms and definitions helped them the most in their previous preaching class and the ten pre- and post-test questionnaires were formed within that context.⁵ The next two meetings were held with the context associates to write the class syllabus for the ministry model.⁶ This would enable the students to know what was expected of them during the class sessions and the semester year.

The project began in the fall quarter of 2002 with the Eastern Union Bible College class. Announcements were made at The Columbus Baptist Pastors Conference and The Columbus Ministerial Alliance to obtain as many students as possible. The Pastors Conference was notified because pastors could encourage their new associates to enroll; The Ministerial Alliance was notified because that group also included associate ministers who could help encourage others to enroll in the class. A total of eight beginning preaching students made up the student population for the classes.

⁴ Ibid., 14.

⁵ see Appendix B.

⁶ see Appendix B.

CHAPTER FIVE

THE MINISTRY EXPERIENCE

The Program Begins

Each class was held at The Eastern Union Bible College on Thursday evening from 6:00 p.m. until 9:00 p.m. Students were informed that every class would start with scripture and prayer. Each student was invited to share some information about themselves including:

- Church name, pastor, and their ministry in the church
- Their calling to the ministry
- Their time/experience in the ministry
- Their objective in attending this class

The students were then given the syllabus for the quarter and each item was explained. Time was allowed for questions and answers about the syllabus.¹ The course description was reviewed with the students along with an explanation of the procedures that would be followed and the goals that each student would be expected to achieve. The course books were reviewed and the reason for utilizing both was discussed. There were five course objects for the school quarter:

- To develop skills for sermon construction

¹ see Appendix C.

- To develop sermon delivery skills
- To develop a systematic plan for sermon construction
- To recognize the need for biblical based preaching
- To expose the student to proper pulpit conduct.

Each item was discussed to make sure that students understood the importance attached to each objective.

The course requirements were explained in detail and time was allowed for discussion in order to get verbal commitment from each student. The reason for this part was because none of the students had attended a class on this level and each needed to understand the importance of the requirements and their need to meet expectations. If they looked at the class on the same level as a church bible study class, their own involvement level might not be as high as it should. It was explained why they needed to attend all class sessions and that participation in the class each week was a learning lesson that would be lost if they were absent. The importance of reading all of the assigned material for the week was stressed. The next item covered was the requirement to write and preach a sermon each week. Each student was polled to see how much experience they had writing and preaching sermons in the past. Each student had preached no more than two times and had no formal instruction on sermon construction prior to the class. One student had been informed by his pastor that unless he attended and completed the class he would not be allowed to practice his ministry of preaching. It was explained that weekly writing and preaching of sermons would greatly enhance their ability, confidence, and knowledge of their called occupation of preaching.

Each student was then given the pre-test survey; no time limit was stated at the start of the test and every student had finished within 12 minutes.² After completion of the pre-test, each question was reviewed and discussed with group participation. It proved to be an enlightening learning experience for all students. The first assignment for the students was to write a sermon for the next class. The assignment was John 3:16 with no further instructions given other than that the sermon was to be approximately 10 minutes long. The purpose of giving no further instruction was to more accurately determine the level of their sermon writing skills, biblical interpretation, and sermon delivery skills.

Measurement, Data Collection, and Analysis

Results of pretest questions

Before classroom instruction began, participants were given a pretest³ to determine their level of sermon and delivery literacy. It was evident that the new students did not understand the meanings and definitions of the terms. Each question was discussed in depth with the students until all were comfortable with the means at that time. The natural tendency on the first night of school and testing was not to say too much or reveal what the majority of students did not know.

For the next three weeks, instructions were given and three different parts of the sermon were emphasized for sermon preparation. The first week was the conclusion of the sermon;⁴ the second week, the introduction of the sermon;⁵ and the third week, the body

² see Appendix C.

³ see Appendix C.

⁴ see Appendix D.

⁵ see Appendix D.

of the sermon.⁶ All of these parts of the sermon were discussed thoroughly, examples were given by the instructor and the students were required in class to give their own examples of how they would construct that part of the sermon. Doing this would help clarify the method and make it a permanent part of their sermon construction procedure. Not only would it help them immediately, but it would be a long-term help for the remainder of their preaching career.

Each week in class, a sermon text was assigned to the students. They were to write a 10-minute sermon and preach the sermon in class the next week. After each student preached his or her sermon, there was constructive critiquing from students and the instructor. This was done to point out problem areas while they were still fresh in the student's mind. This proved to be a valuable part of the learning process in all class sessions.

The results of the pre- and post-text questions revealed that, with explanations and discussion of the definition of the questions, the results were conclusive that students were much better preachers because of their basic understanding of terms and procedures. One of the most gratifying results from the model was the tremendous growth exhibited by all of the students. One student in particular had done a "trial" sermon which he did not pass before starting the class. After three weeks of class work writing and preaching sermons, the class was informed that the pastor not only presented the license to the

⁶ see Appendix D.

student but was much impressed with his preaching and pulpit conduct. We not only started the class with prayer each week, but we also closed each class with prayer. God is still in the prayer answering business.

CHAPTER SIX

REFLECTIONS, SUMMARY, AND CONCLUSIONS

This project reflects the effort to provide basic instruction to beginning students called to preach. It presents a clear picture that includes an explanation of terms, instruction, application, and practice. It clearly reveals that, with basic instruction, beginning preachers without seminary exposure can be much improved preachers of The Word of God.

This basic model of instruction could be given in the local church, associations, state, regional, or national meetings, seminars, and conferences. This model proves that, with effort and concern by the body of Christ, improved preaching will be evident on preaching platforms across the world. Marvin A. McMickle states:

Those of us who teach in and have graduated from theological schools should remember that a considerable number of our colleagues have not shared in that experience. Such preachers are neither to be pitied nor scorned, however, because many of them have done much more with what they have than many of those who bring the finest theological credentials. I have seen the fruits of the labor of these unlettered preachers across the years. They have brought glory to God not only in their small, store-front congregations, but in magnificent buildings with thriving ministries born out of their piety and their deeply held personal conviction that God has called them to preach.¹

¹ Marvin A. McMickle, *Living Water for Thirsty Souls* (Valley Forge, PA: Judson Press, 2001), 2.

One of the most important things that a man or woman of God must do is to become “a servant of the Word.” A servant of the Word is one who dedicates his or her life to the teaching and preaching of the Word of God. Dwight E. Stevenson writes about doing that by staying in range of the Word.

A true servant has a work to perform. He or she submits to discipline, follows a regimen. It does not have to be the one suggested in this book, but surely it cannot be less demanding. The nineteenth century religious reformer Alexander Campbell had a fine phrase in which he characterized the attitude of one who takes the Bible seriously. Thinking of a speaker addressing a concourse of people in a grove, and bearing in mind a man on the fringe of the crowd, he pointed out that there was such a thing as “the understanding distance.” If a man stood beyond the range of the speaker’s voice, it was not the speaker’s fault if he did not hear. The understanding distance within which one must stand to hear God speak through the Bible cannot be measured in feet and years, to be sure, but it does have some delimiting characteristics, one of which is willingness to read and study. The slothful proclaimer of the Word simply refuses to put himself within the range.²

It does not matter how much one feels the call to preach if they do not apply themselves. This is one of the common obstacles that newly called preachers face—the obstacle of not applying themselves. This model has shown that desire with application equals results.

President Theodore Roosevelt said: “It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly, who errs, and comes short again and again, because there is not effort without error and shortcoming; but who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions, who spends himself in a worthy cause; who at best knows in the end the triumphs of high achievement and who at the worst, if he fails, at

²Dwight E. Stevenson, *In the Biblical Preacher’s Workshop* (Nashville, TN: Abingdon Press, 1967), 212.

least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat.”³

God calls men and women to preach for a reason. One of these reasons is to preach about His kingdom, which is yet to come. Until the King arrives there will be a need for recruits to fill the ranks. Samuel Proctor in his book *My Moral Odyssey* writes:

Jesus devoted much of his brief three year ministry speaking of the kingdom of God. We today are not moved by the image of Kings, royalty, and blind obeisance paid to any human; so when God is pictured as a king, something is lost in the translation to our time. Nevertheless, there were kings in Christ’s day and there have been kings for thousands of years. Everyone knew of the absolute authority of a king. So when Jesus spoke of the kingdom of God, it was clear what he meant. He called us to serve as subjects of a King who had no throne, who had no army, no brass-braided generals and deputies, and no place with servants at his feet. This kingdom was invisible, voluntarily joined, and bound together by the decision of each member, one at a time, to obey the teachings of God as presented by Jesus Christ. This kingdom did not solicit group memberships, nations, states, or races as members. It required personal one-at-a-time commitment, and if an entire group, race, or nation made such a commitment, so might it be. Members of God’s kingdom were peacemakers; they loved with the kind of love that sought good in the lives of others; to them a neighbor was anyone who was hungry, thirsty, or victimized by poverty or exclusion; they forgave seventy times seven; their main purpose was to seek and to save the lost; they found their own lives by losing them for the sake of Christ; their lives were flavored with the aroma of the gospel of Christ.⁴

This is what these newly called, beginning preachers do. They proclaim in their own God-given way what God has called them to do: preach about Jesus, preach about love, preach about salvation, preach about forgiveness, preach about redemption, and preach about the unsearchable richness of the Word of God. This ministry model supports

³ Gary Wilde, *All Preachers Great and Small* (Wheaton, IL: Harold Shaw Publishers , 1996), 69.

⁴ Samuel D. Proctor, *My Moral Odyssey* (Valley Forge, PA: Judson Press, 1989).

the belief that preparation is the key to doing all of that and doing it better through preparation.

One of the great joys of my teaching experience has been to see the development and growth of beginning preachers. When one can see God the Spirit working on the minds and spirits of men and women who acknowledge their calling to the ministry, it brings satisfaction second to none to know that one has been privileged to share in a small way in that development. That is something that can and should be experienced by teachers in places other than just accredited seminaries. This can happen with simple models of preaching instruction, such as this one. Even more importantly, it would elevate the preaching skills of unnumbered men and women in the ministry.

One of the beginning preachers at my home church acknowledged his call to the ministry. He apparently had some ideas and very little training before his first (trial) sermon. Upon completion of his first sermon before a Wednesday evening gathering, he was informed by his pastor that he would need additional training before he could proceed any further. It was suggested that he enroll in the class on beginning preaching at Eastern Union Bible College . After six weeks experience in that class, he was again given the opportunity to repeat his initial sermon. Upon the completion of that sermon, his pastor informed him that his sermon was greatly improved and that he would be allowed to practice his gift at the church. When the student informed the class, there was a class celebration. More men and women can experience this wonderful feeling of accomplishment when given proper structured training. It is my constant prayer that classes would be started around the world that adopt basic training procedures.

Dr. Otha Gilyard, the Dean of The Eastern Union Bible College, is perhaps one of the most gifted men I have ever had the pleasure and privilege of knowing. One of the

burdens he carries is the burden of the development of those without higher institutional learning for ministry. Dr. Gilyard is constantly seeking ways to accomplish that goal. I am indebted to him for having that passion for ministry and allowing others to serve God in their calling. It would be a wonderful work of God for men and women to contact him for suggestions and recommendations on spreading that type of opportunity for others.

Unfortunately, there are still many people in the world who do not acknowledge the role of women in the ministry. To witness the development and power of newly-called women in the ministry has been a tremendous experience for me. It is difficult for me to understand how their powerful gifts from God can be denied. I am delighted to play a small part in the development of women preachers in service for our Lord. I thank Him for the privilege and opportunity to see firsthand how God can use anyone He desires. What a wonderful God we serve.

APPENDIX A
DEFINITION OF TERMS USED IN QUESTIONNAIRES

DEFINITIONS OF TERMS

1. Homiletics is the art of preaching.
2. “Introduction” means something that leads to the main body of the sermon.
3. Expository preaching focuses on the text along with its context.
4. Topical preaching usually combines a series of Bible verses that loosely connect with a theme.
5. Textual preaching uses a short text or passage that generally serves as a gateway into whatever subject the preacher chooses to address.
6. Exegesis is an explanation or critical interpretation of a biblical text.
7. An illustration is making something clearer by an example.
8. A biblical text is a verse or verses quoted directly from the Bible.
9. The body of the sermon is the main part of the sermon.
10. The celebration in the sermon is the conclusion of the sermon.

APPENDIX B
PRE AND POST TEST QUESTIONNAIRE

Pre & Post Test survey of beginning preaching students

Indicate your agreement of the following statements by circling your choice

1. The word “homiletics” describes the art of reading the word of God

Agree	strongly agree	disagree	strongly disagree
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2. The “introduction” of the sermon begins the end of the sermon

agree	strongly agree	disagree	strongly disagree
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3. Expository preaching focuses on the text along with its context

Agree	strongly agree	disagree	strongly disagree
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4. Topical preaching is combining a single verse to a main theme

Agree	strongly agree	disagree	strongly disagree
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5. Textual preaching uses a short text as an entry into a subject of preaching

Agree	strongly agree	disagree	strongly disagree
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6. The word “exegesis” means to exit the sermon text

Agree	strongly agree	disagree	strongly disagree
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7. I have been “called” to preach is an appointment for weekly appointments

Agree	strongly agree	disagree	strongly disagree
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8. A “biblical text” is what the sermon is based upon

Agree	strongly agree	disagree	strongly disagree
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9. The “body “of the sermon follows the conclusion to the sermon

Agree	strongly agree	disagree	strongly disagree
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10. The “celebration” part of the sermon is the introduction for the sermon

Agree	strongly agree	disagree	strongly disagree
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APPENDIX C
CLASS SYLLABUS

Eastern Union Bible College
Homiletics PM 302
Course syllabus

Course Description: This course is designed to teach basic sermon construction Methods utilizing the Holy Bible as the main textbook and Expository Preaching written by Dr. John Macarthur as a supplement book for sermon construction. The student will write and preach a sermon each week. The instructor will provide a scripture text.

Course Objectives:

- I. To develop skills for sermon construction.
- II. To develop sermon delivery skills.
- III. To develop a systematic plan for sermon construction
- IV. To recognize the need for biblical based preaching
- V. To expose the student to proper pulpit conduct.

Course Requirements

- a. All students are expected to attend a class sessions and actively participate in classroom discussions.
- b. All students are required to complete the reading of a required material
- c. All students are required to write and preach a sermon each week.

APPENDIX D
CLASS LECTURES

EASTERN UNION BIBLE COLLEGE
Introduction to Preaching
Lecture # 1 Harold A. Hudson

SERMON TITLES

The title of a sermon is very important. The sermon title carries in just a few words what the sermon is all about. When the preacher announces his sermon title and text, the congregation should be able to have a good idea about what the preacher will preach about. A newspaper would not have a story in it without giving it a title; a magazine would not have an article in it without giving it a title; so it is even more important that the preacher gives a title to the word of God that is worthy of the preaching hour.

1. The sermon title must be stated in just a few words. The fewer words said will be easier to understand and remember by the listing congregation. It would be good to have between three and seven words in the title.
 - a. "Take my yoke upon you, and learn of me." (Matt. 22:29)
 - b. "Taking a stand for Jesus" (Matt. 12:30)
 - c. "Keep looking forward" (Luke 9:62)
 - d. "From prison to paradise" (Luke 23: 42-43)
2. The title must be true to the scriptures used and the purpose of the sermon such as:
 - a. "Why every preacher should go to hell"
 - b. "The preacher who lost his head at a dance"
 - c. "Drive like hell and you will soon get there" d. "Why God is like a hot water bottle"
3. The title must be suitable for preaching God's word, not secular or inappropriate such as:
 - a. "The cost of Discipleship"
 - b. For your consideration this morning I shall preach about "The cost of Discipleship."
 - c. The text suggests this thought for our consideration, "The Cost of Discipleship."
4. The title should be announced clearly after reading the text Mark 8:27 to 9:1 to the congregation and then stating:
 - a. The title of my sermon is "The cost of Discipleship"
 - b. For your consideration this morning I shall preach about "The cost of Discipleship."
 - c. The text suggests this thought for our consideration, "The Cost of Discipleship."
5. The main thing to remember is that it is important for the congregation to understand what idea you are going to preach about.

EASTERN UNION BIBLE COLLEGE
Introduction to Preaching Lecture #2

Harold A. Hudson

THE INTRODUCTION OF THE SERMON

The introduction to the sermon is what greatly determines if the congregation will listen To the rest of the sermon. If the introduction is interesting then it will catch the attention of the listeners and keep their mind on what is being said. The sermon should be roughly 10 to 15 percent of the total sermon at the most. Some introductions may require more time, others less. The introduction to the sermon is like the front porch of a house. You must get on the porch to get into the house. You must get into the introduction to get into the sermon.

Never should there be any apologies given in the introduction. If a preacher is sick the congregation will see and hear it; they don't need to be told. If the preacher is unprepared prepared, they will hear it and know it. Using jokes just for humor in the introduction or the body of the sermon is in bad taste; the pulpit is not a place for jokes. Humor in a sermon is good as long as it is in excellent taste and relates to the sermon. The normal Sunday sermon does not need elaborate greetings in the introduction. There are of course times when it is appropriate but they should be used appropriately.

TYPES OF INTRODUCTIONS

1. The preacher can use the text to be preached as an introduction. The setting of the text, the time of the text, and the people in the text can be explained as an entry to the body of the sermon.

Luke 23: 42-43. Title, From Prison to Paradise." Introduction: "We have here the dramatic scene of a common prisoner going "From Prison to Paradise" with Jesus who had become a prisoner among prisoners. The prison scene of Jesus begins back in the upper room with the identification of Judas as traitor, and reaches its full development at Calvary. It was not an accident that Jesus was crucified between two thieves, two other prisoners."

2. The preacher can use the definition, explanation or illustration of one or more words in the title as an introduction.

Luke 18:42. Title, "The unhappy Made Happy". Introduction: We are living in a world of distress, trouble and unhappiness. Yet in the midst of all the confusion and unhappiness, many are still supremely happy. It is very interesting and inspiring to know

That the unhappy can be made happy. In this story of one of the miracles of Jesus, we, find a very sad and unhappy man made happy.

3. The outline of a book of the bible is a good way to introduce a sermon especially the smaller books of the bible.
4. The history of the writing of a book of the bible is another way to introduce the sermon; this includes who wrote it, when it was written and why it was written.
This information is found in every good study bible at the beginning of that book of the bible.
5. Current events on television, radio, newspapers and magazines contain articles that can and do relate to biblical scriptures. Those can be used to give a modern day approach to The Word of God that is thousands of years old.
5. Biblical characters are excellent ways to introduce sermons that are contained in the scriptures to be preached about. Moses, Abraham, Joshua, Ruth, Paul and many others are well known and will perk the interest of the congregation.
6. There are many unknown or rarely heard of people in the bible that will attract the attention of the listener; more research will have to be done on them and in most cases the introduction will be briefer than on the better-known characters.
7. Without a doubt one of the best ways to introduce a sermon is to talk about Jesus Christ; that always grabs the congregation's attention.

**Eastern Union Bible College
Lecture # 3
Sermon Conclusions
Harold A. Hudson**

The Conclusion of the Sermon

The conclusion is that part of the sermon designed for the renewed emphasis on the purpose of the message. It states for a final time the thesis and specific objective. It is the preacher's last opportunity to impress his purpose upon the hearts of the hearers. The finest skills available to the preacher should be used to insure that the conclusion accomplishes its high purpose. Worship through prayer, stewardship, singing and bible reading is over. The message has been almost completed and only a few minutes remain. The crisis is at hand. The moment of decision has come. The conclusion is the time to bring all things to a harmonious and moving culmination. The conclusion is like an airplane landing, a train arriving at the depot, or a ship sailing into the harbor.

The conclusion should and could have at least some of these qualities:

1. It should have unity, clarity, and coherence.
2. It should be Personal, specific, positive and vigorous.
3. It could have an illustration, which will throw light upon the objective of the sermon and still stay within the context of the sermon.
4. It can include a poem or related scriptures.
5. It can be a summary of what has already been preached
6. It can be a hymn that is familiar to the congregation.

Regardless of the type conclusion used, the transition from the body to the conclusion should move smoothly and easily.

The Introduction of the Sermon

The introduction is that part of the sermon designed for the presentation of the sermon idea and its relation to the text and the audience. It is at this point that the first crisis in the preaching situation is encountered. From the moment the first sentence begins, through the next three or four minutes, the battle for attention may be won or lost. Through a successful introduction does not guarantee the success of the total message, a good beginning is invaluable. Some introductions may require more time, others less. Insofar as possible they should be well organized and relate to the sermon body.

The primary purposes of the introduction are to arouse the interest of the hearers, to make clear the purpose of the sermon. It is to create understanding between preacher and congregation. Every alert preacher knows that he/she must start where his or her people are. If he/she starts where they are, they have a possibility of taking them where he/she wants to go. The introduction is supremely important because it makes the initial and probably lasting impression on the people, and it is the time and place for securing interest,

understanding and a desire to hear the remainder of the sermon. Some ideas to remember are as follows:

- I. The initial sentence of the introduction must be phrased to attract immediate attention.
2. Within the introduction should be a statement of the central idea of the sermon.
3. Facts or ideas should be presented that reflect the title of the sermon.
4. The introduction should establish a friendly tone or feeling.
5. Do not antagonize the listeners in the beginning even if rebuking is in the sermon.

Types of Introductions to the Sermon

- I. A textual introduction includes introducing and reading the text to the congregation.
2. The title approach includes at least the announcing of the topic and may sometimes include the definitions, explanation, or illustration of one or more words in the title.
3. The thesis and specific objective approach which concisely states a discussion or explanation of the sermon.
4. The life situation approach deals with a problem confronting the congregation and the sermon presents a biblical solution to the problem.
5. The striking quotation introduction such as President Franklin D. Roosevelt stated, "The only thing to fear is fear".
6. The illustration introduction should be pertinent, well told and fresh. It can be very valuable in the introduction.
7. The special occasion approach such as church anniversary, pastor's anniversary, choir day, usher day, youth day or any dedication service.
8. The question type approach is when a searching and interesting question, which is relevant and answerable, is an appealing way to introduce a sermon.
9. The objective lesson introduction can be a coin, an old book or some other object in good taste. For instance, if the preacher said, look, I want to show you the type of sword used by Peter when he cut off the servant's ear, everyone will pay attention.

Outlining the Body of the Sermon

The sermon has three major structural parts: introduction, body and conclusion. The order of preparation of these three depends upon whatever works best for the preacher. Some do the body first, then the conclusion, and last the introduction. Some do the introduction first, body second and then the conclusion. Whatever works best for you is the best method. .

1. A carefully written outline of the body of the sermon furnishes the preacher a basic plan of framework to give order and arrangement to ideas that would otherwise be confused.
2. Outlining the title as it embodies the thesis, goal and text is the quickest and easier way to plan what is to be preached.
3. The preacher may begin an outline by jotting down all the points or ideas that seem important or all that he/she wants to include in the sermon.
4. All related points and ideas should then be grouped under a main point.

5. The major and minor points of a sermon should be put into a good order. One example is as follows: a. The main topics are numbered I, II, III with sub-topics under each one indented and numbered 1,2,3 or may be A.B.C.

Illustrations for Sermons

An illustration is defined as an explanation about something that will make it clearer. They are used from early childhood throughout life to make understanding easier. In preaching sermons, illustrations are used to make the Word of God clearer and easier to understand. Dr. Ricky Woods was lecturing At the Oswald G. Smith Preaching Convocation in April of 2002. He was explaining to the preachers the need to get plenty of rest before preaching to God's people. One of the illustrations Dr. Woods used is as follows:

"One way tired bodies effect the sermon is in the use of the preacher's voice. A tired voice can make preaching an uphill journey. A tired voice makes articulation difficult and words can lose their value. A preacher that is constantly trying to clear his/her throat or to speak in a way that is not natural to their normal voice can cause the parishioners to lose interest or spending their time trying to figure out what is wrong with the preacher. Is he/she sick? The voice is our instrument whereby we blow the trumpet of god."¹

There are a number of illustrations that Dr. Woods used to make his point.

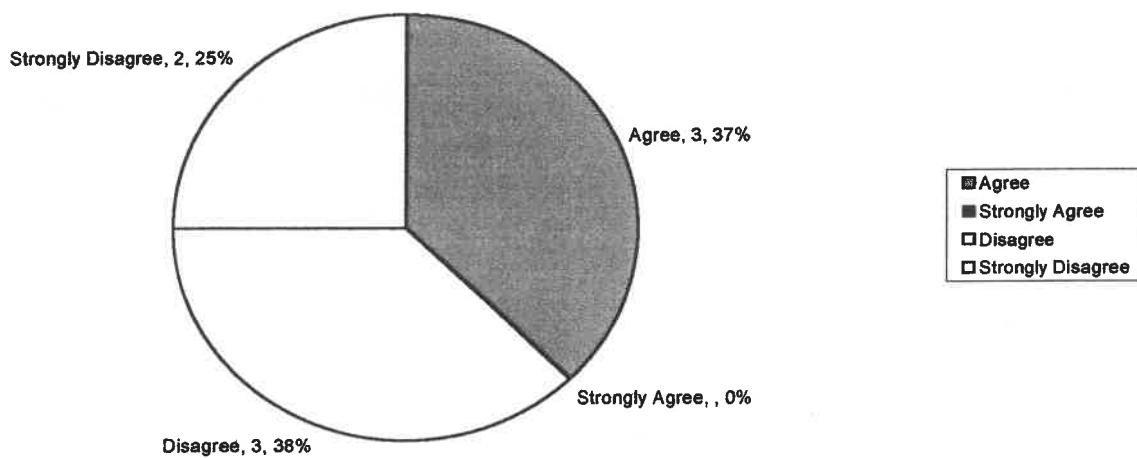
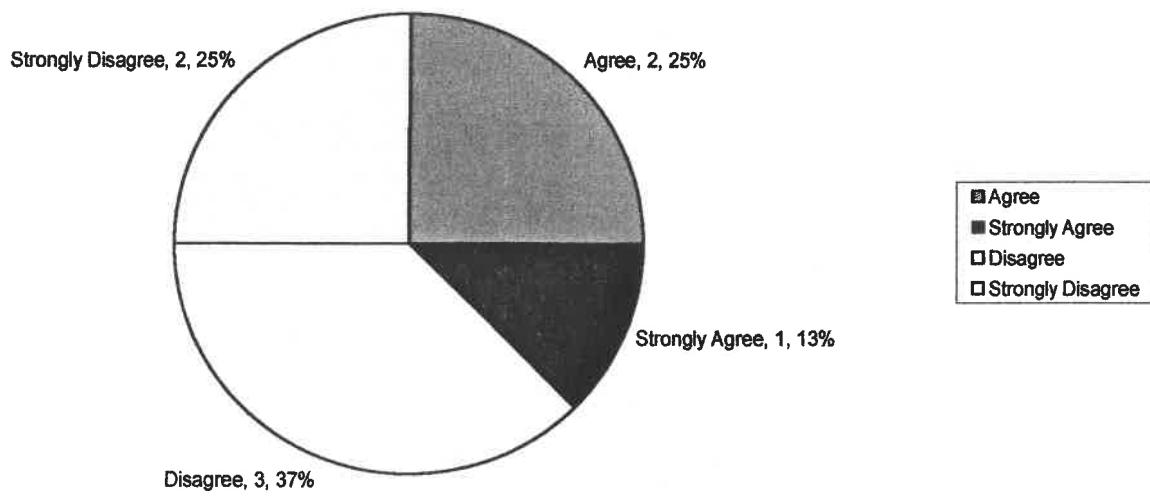
1. A tired voice makes preaching an "uphill" journey.
2. Clearing your throat can make the congregation lose interest in sermon.
3. Clearing your throat makes words harder to understand.

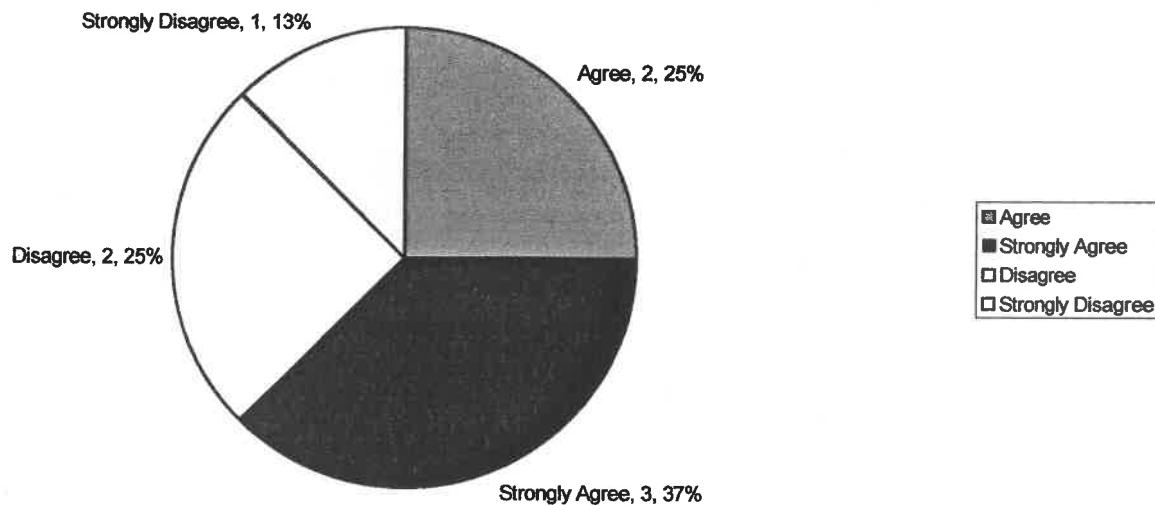
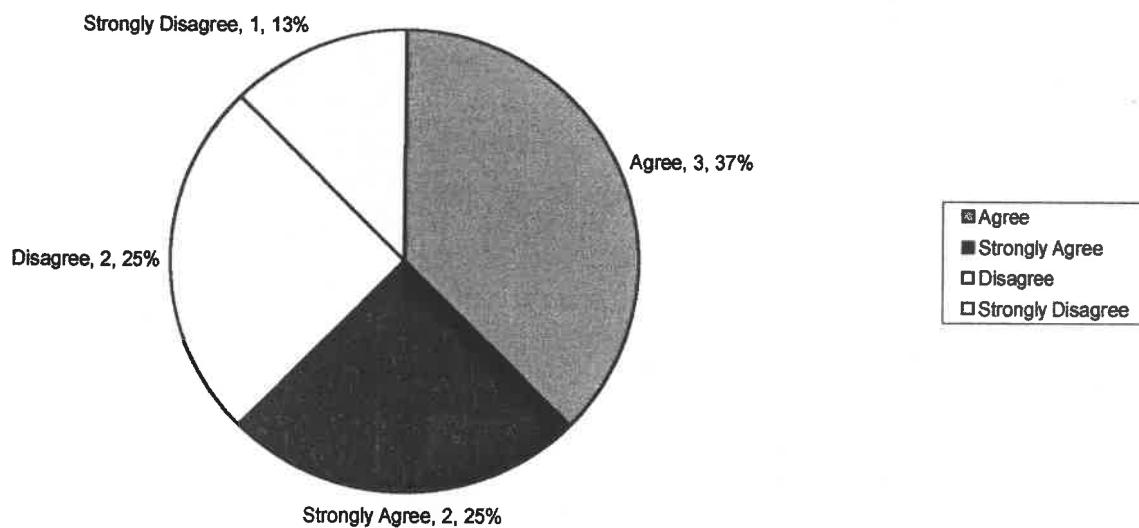
¹ Ricky A. Woods *Getting Ready to Preach*, evening lecture Mt. Zion Baptist Church, Arlington, Virginia, 1.

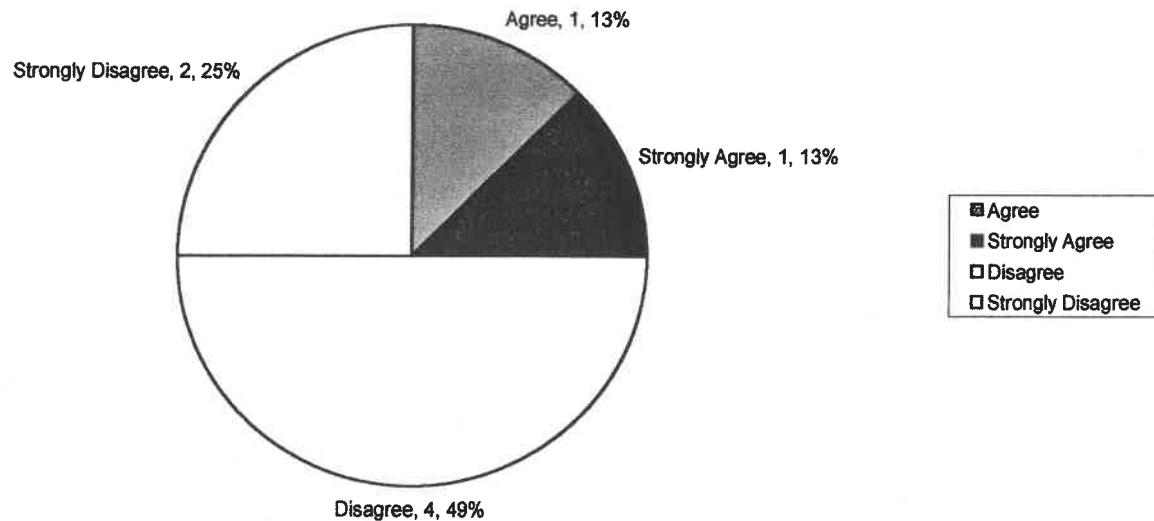
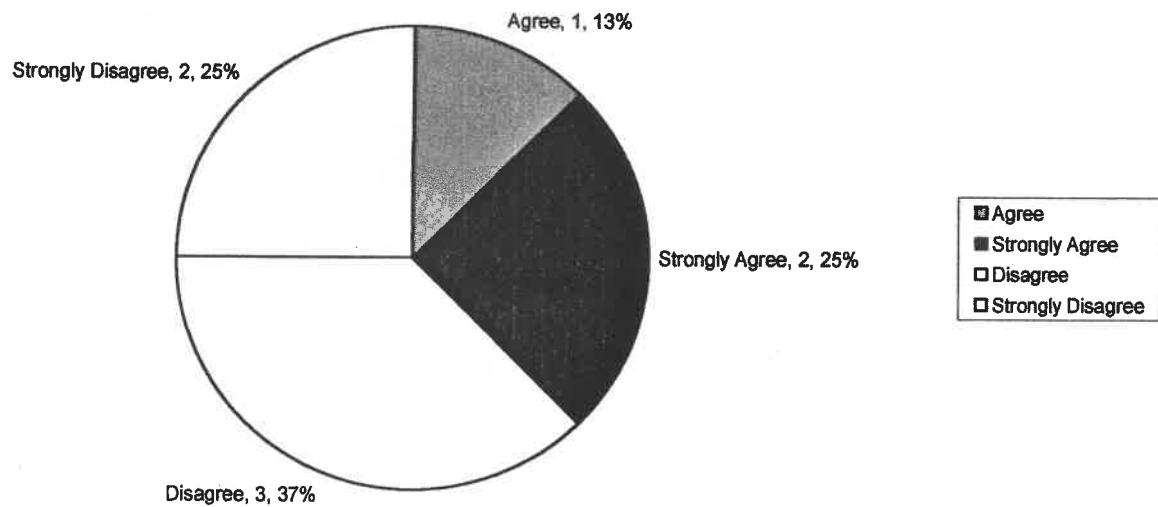
4. Tired voices will have the congregation wondering about the preacher rather than sermon.
5. The voice that we use is the instrument that God uses to proclaim His message.

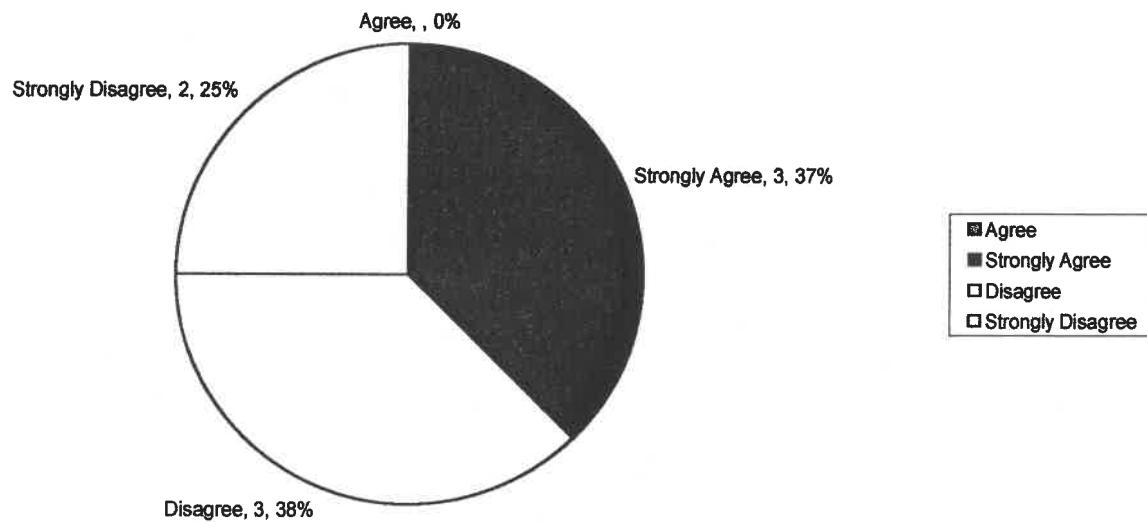
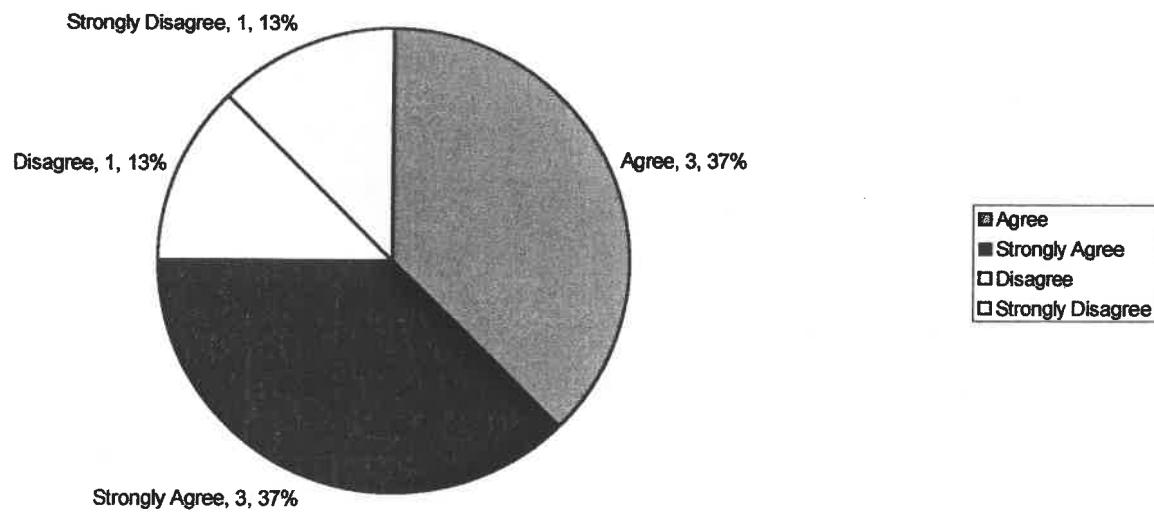
Illustrations make the difference many times between the difference of understanding and not understanding. Every preacher should learn to listen for and read for different ways of making a point by using illustrations in the message.

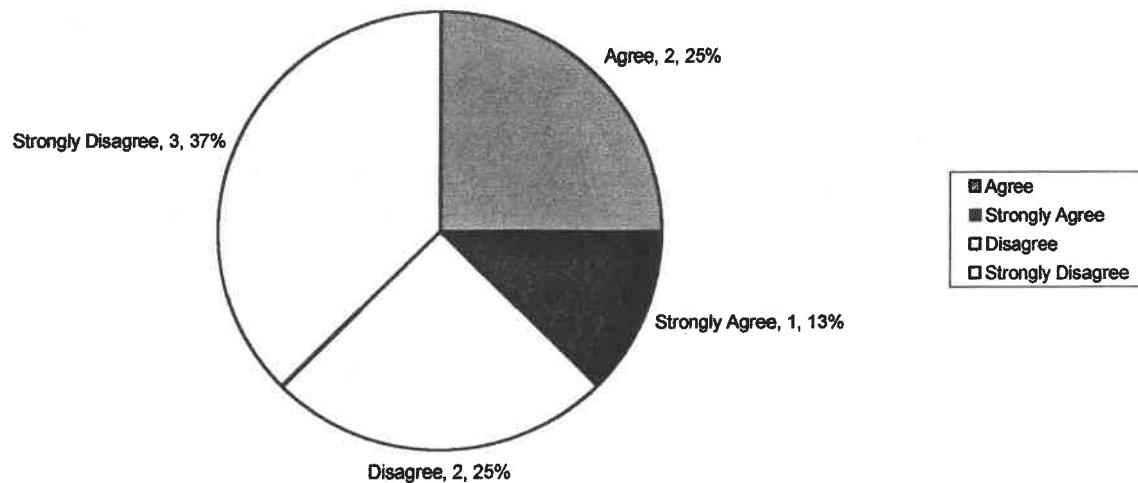
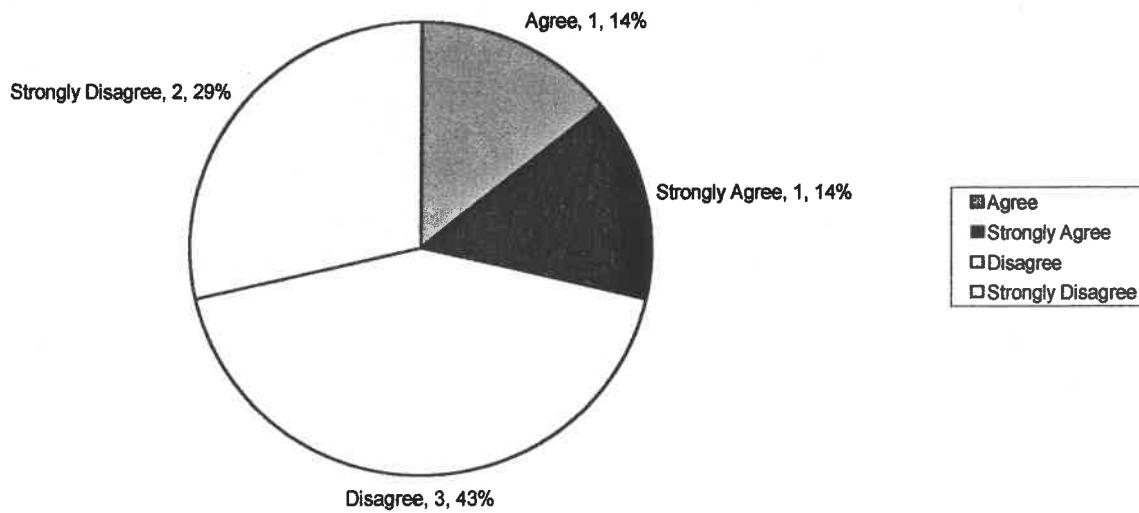
APPENDIX E
PRE-TEST GRAPHS

Pre-test Survey of Beginning Preaching Students - Question #1**Pre-test Survey of Beginning Preaching Students - Question #2**

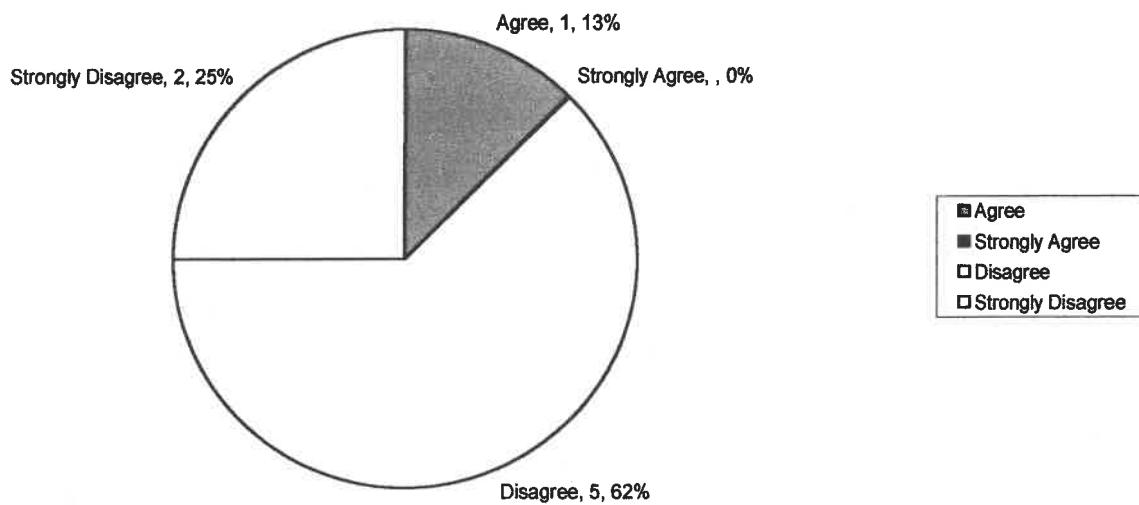
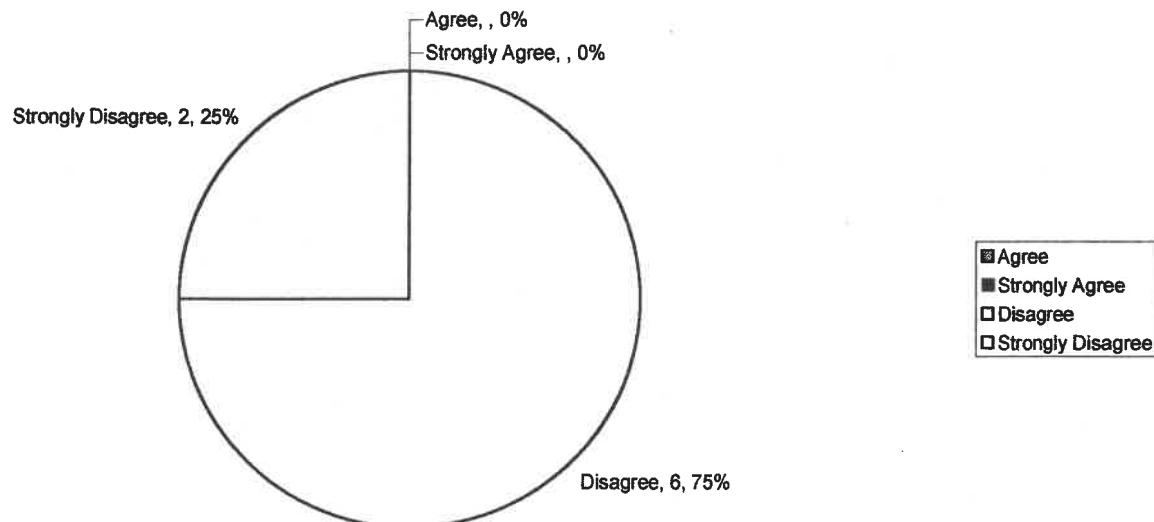
Pre-test Survey of Beginning Preaching Students - Question #3**Pre-test Survey of Beginning Preaching Students - Question 4**

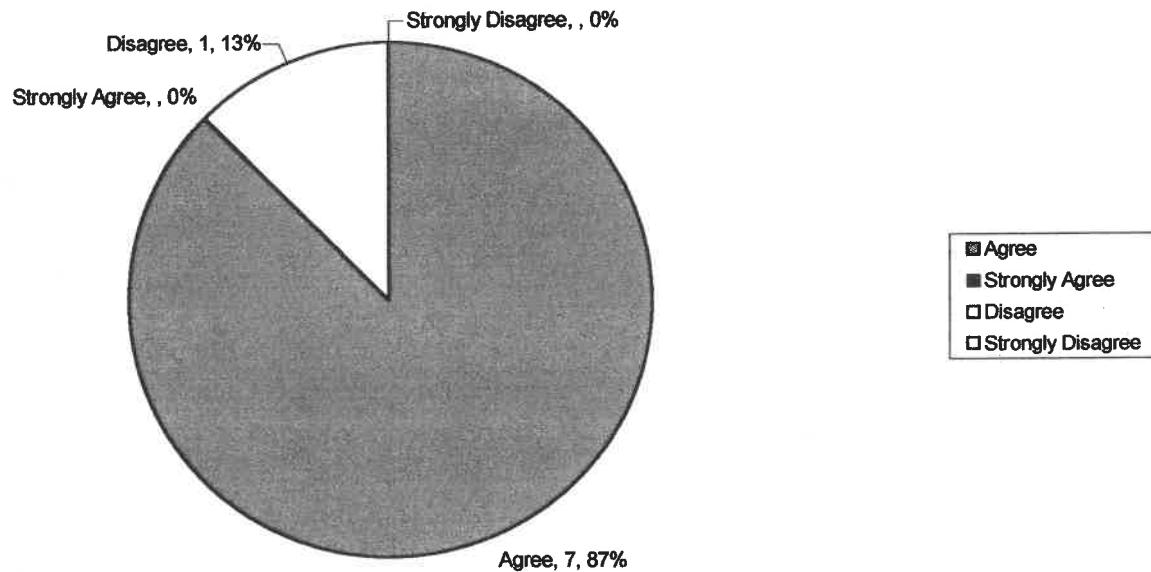
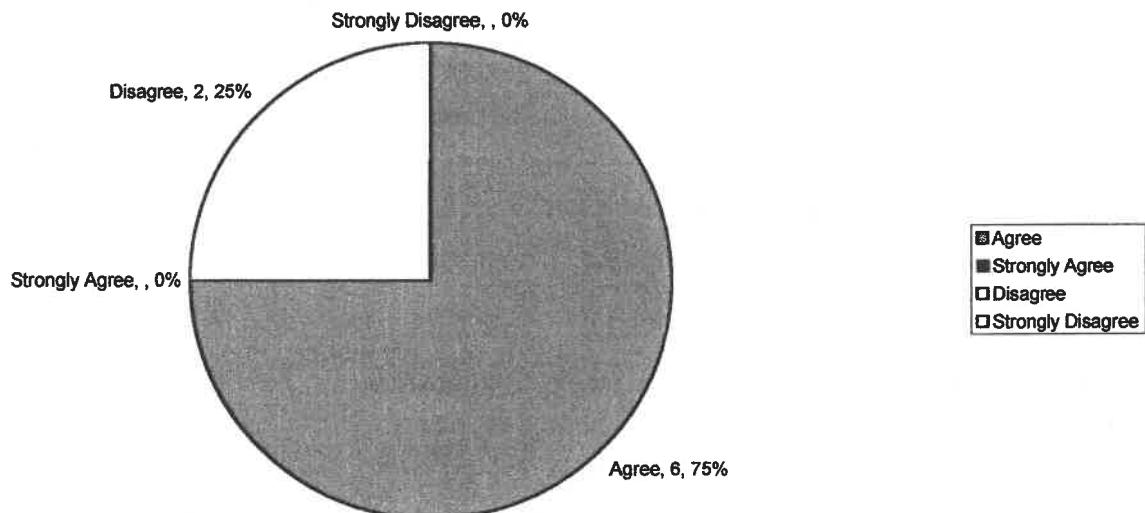
Pre-test Survey of Beginning Preaching Students - Question #5**Pre-test Survey of Beginning Preaching Students - Question #6**

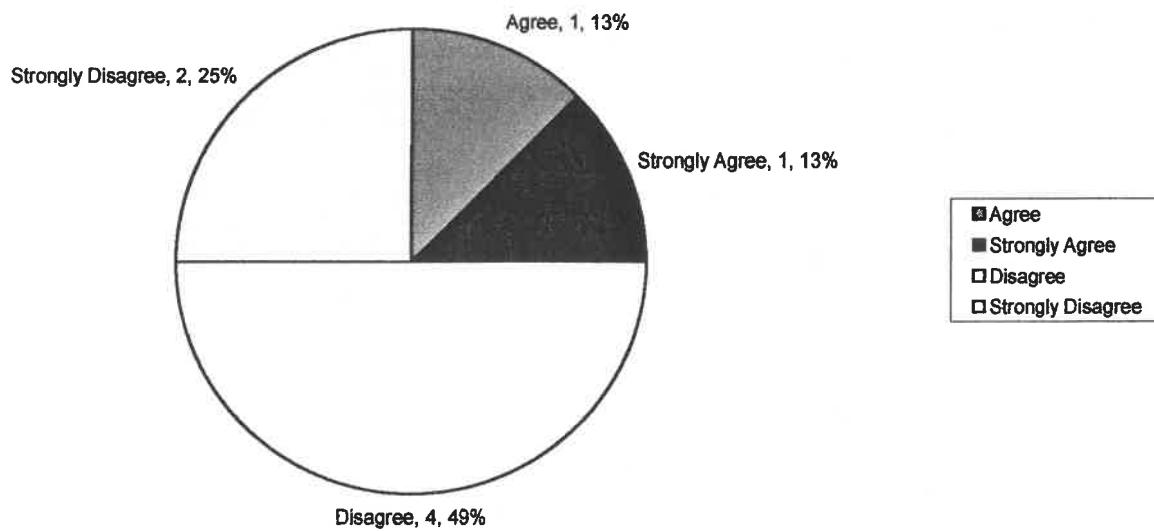
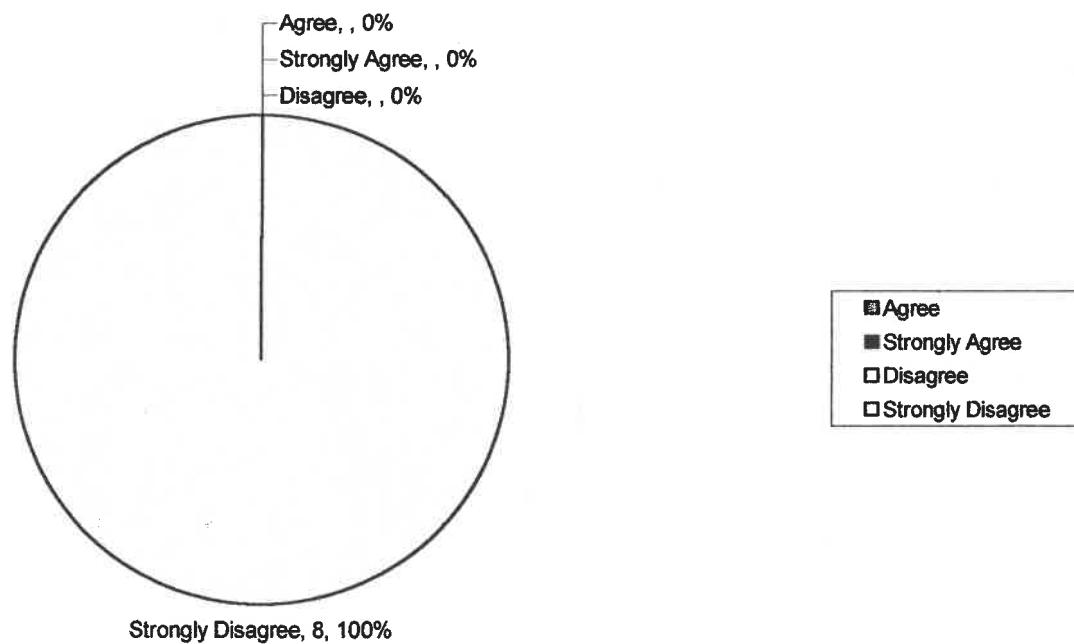
Pre-test Survey of Beginning Preaching Students - Question #7**Pre-test Survey of Beginning Preaching Students - Question #8**

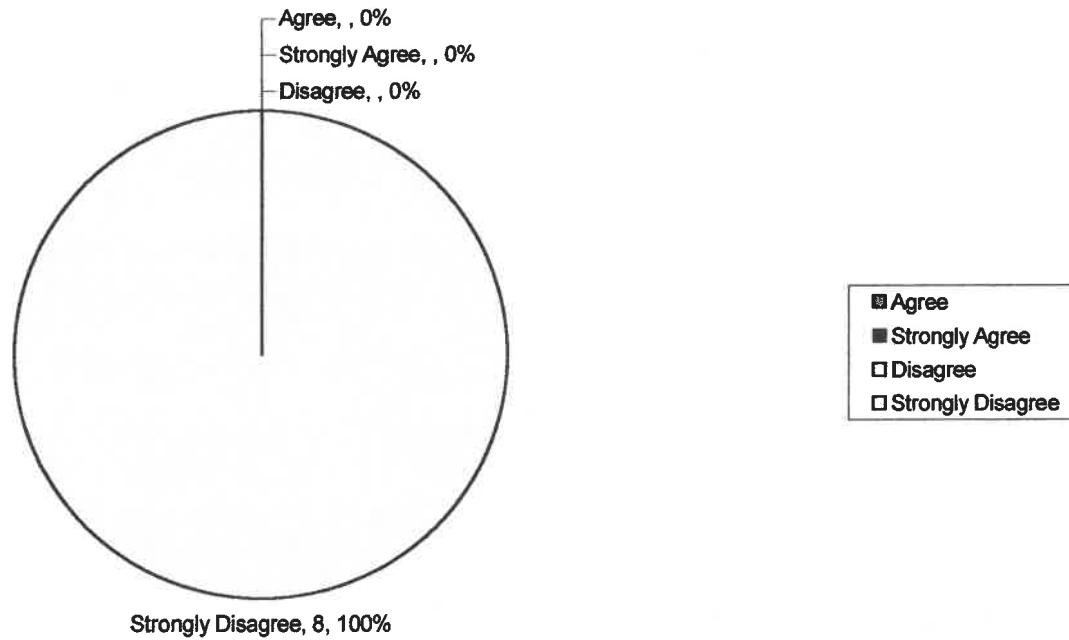
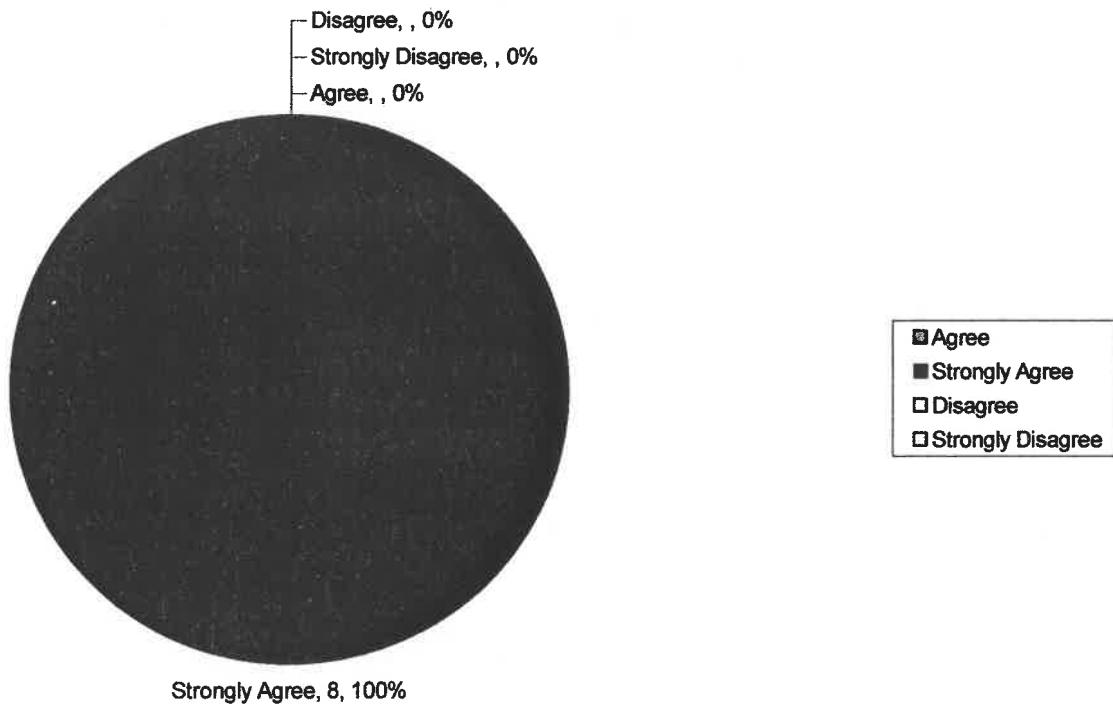
Pre-test Survey of Beginning Preaching Students - Question #9**Pre-test Survey of Beginning Preaching Students - Question #10**

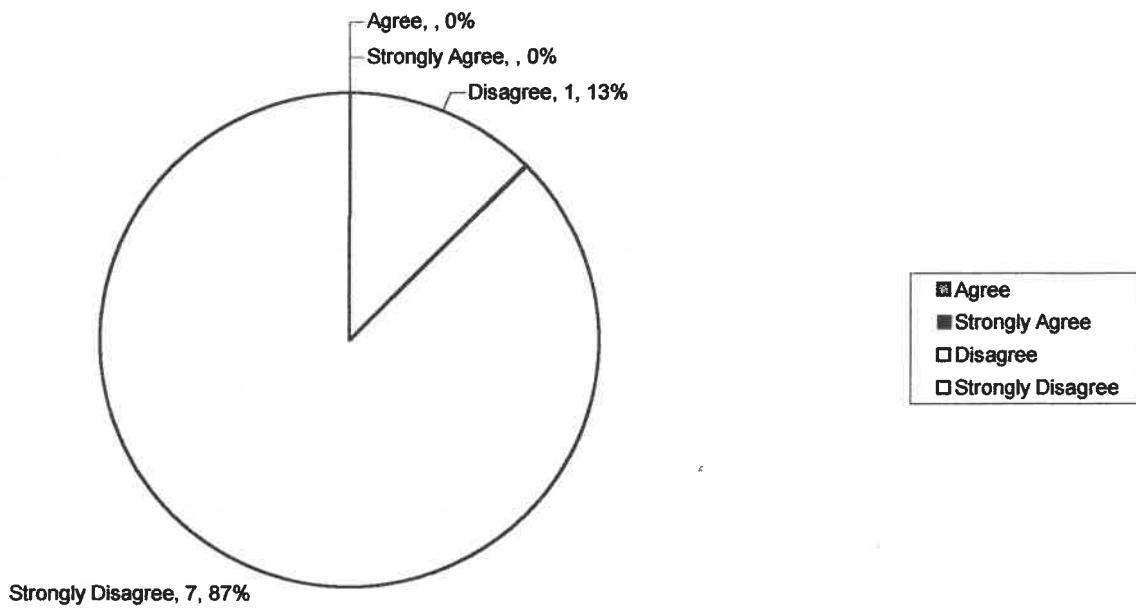
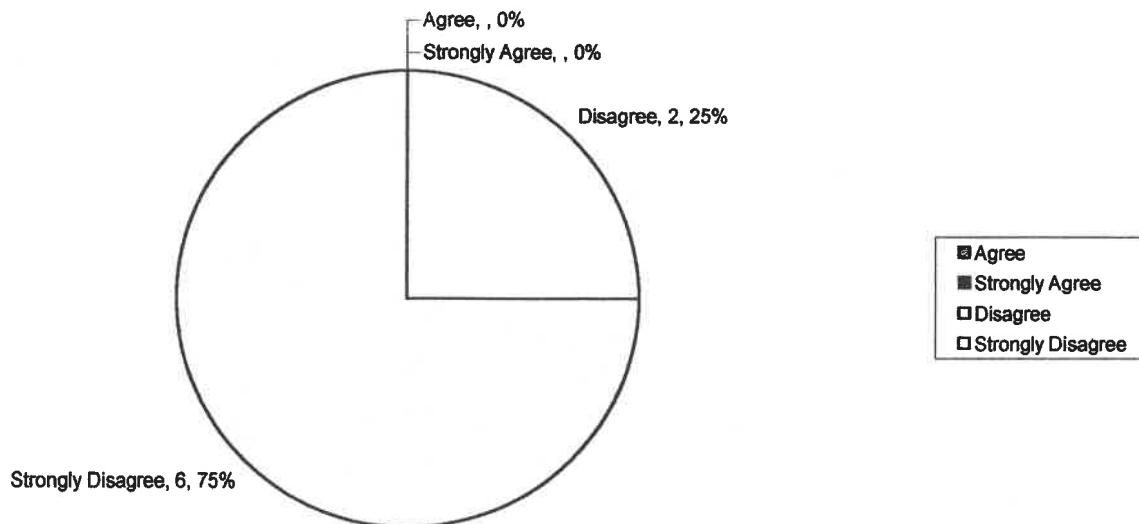
APPENDIX F
POST TEST GRAPHS

Post-test Survey of Beginning Preaching Students - Question #1**Post-test Survey of Beginning Preaching Students - Question #2**

Post-test Survey of Beginning Preaching Students- Question #3**Post-test Survey of Beginning Preaching Students - Questions #4**

Pre-test Survey of Beginning Preaching Students - Question #5**Post-test Survey of Beginning Preaching Students - Question #6**

Post-test Survey of Beginning Preaching Students - Question #7**Post-test Survey of Beginning Preaching Students - Question #8**

Post-test Survey of Beginning Preaching Students - Question #9**Post-test Survey of Beginning Preaching Students - Question #10**

APPENDIX G
PRE AND POST TEST ANALYSIS

ANALYSIS OF PRE-TEST QUESTIONNAIRES

1. The word “homiletics” describes the art of reading the word of God

37% agreed
38% disagreed
25% strongly disagree.

2. The “introduction” of the sermon begins the end of the sermon

25% agree
13% strongly agree
37% disagree
25% strongly disagree.

3. Expository preaching focuses on the text along with its context

37% agree
37% strongly agree
25% disagree
13% strongly disagree;

4. Topical preaching is combining a single verse to a main theme.

37% agree
25% strongly agree
25% disagree
13% strongly disagree.

5. Textual preaching uses a short text as an entry into a subject of preaching

13% agree
13% strongly agree
49% disagree
25% strongly disagree.

1. The word “exegesis” means to exit the sermon text.

13% agree
25% strongly agree
37% disagree
25% strongly disagree.

2. An illustration is a poem..

37% strongly agree

38% disagree

25% strongly disagree.

3. A “biblical text” is what the sermon is based upon

37% agree

37% strongly agree

13% disagree

13% strongly disagree.

4. The “body “of the sermon follows the conclusion to the sermon.

25% agree

13% strongly agree

25% disagree

37% strongly disagree.

5. The “celebration” part of the sermon is the introduction for the sermon

14% agree

14% strongly agree

43% disagree

29% strongly disagree.

It is very evident that the technical terms such as topical, exegesis, topical and body of the text were not familiar to the students. Their understanding of the terms was based on secular knowledge and not “preaching” knowledge. After discussion, questions and explanations about the terms it was evident they had a better understanding.

ANALYSIS OF POST-TEST QUESTIONNAIRE

1. The word “homiletics” describes the art of reading the word of God

13% agree

62% disagree

25% strongly disagree.

2. The “introduction” of the sermon begins the end of the sermon

75% disagree

25% strongly disagree.

3. Expository preaching focuses on the text along with its context

87% agree

13% disagree.

4. Topical preaching is combining a single verse to a main theme

75% agree

25% disagree.

5. Textual preaching uses a short text as an entry into a subject of preaching.

87% agree

13% disagree.

6. The word “exegesis” means to exit the sermon text.

100% strongly disagree.

7. An illustration is a poem.

100 % strongly disagree.

8. A “biblical” text is what the sermon is based upon.

9.

100% strongly agree

10. The “body” of the sermon follows the conclusion to the sermon.

13% agree

87% strongly agree.

11. The “celebration” part of the sermon is the introduction for the sermon.

25% disagree

75% strongly disagree

The questionnaire reflects strongly that when proper explanation and preparation takes place that students are able to understand and perform at a much higher rate. The answers are consistently more correct after the first instructional class takes place.

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